

Children's Day Number

THE



CHRISTIAN CENTURY

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Announcement

THE CHRISTIAN CENTURY will be enlarged in size and materially improved after this number. The present size has been very popular with many of our tried and true friends, but we are compelled to increase our space for news and correspondence to accommodate our growing constituency from every State in the Union.

ALTAR STAIRS

our serial story by Judge Charles J. Scofield, will begin in the initial number of the enlarged and improved paper. Tell your friends who are not taking the Christian Century to begin their subscription with this number. The special *one dollar* rate will continue until we give three months notice of its withdrawal. Watch the columns of the Christian Century for some interesting announcements to our readers next week.

KANSAS CITY LETTER.

This week, Friday, May 22, the young people of the Sixth and Prospect church gave a reception in honor of the "Reds," who were victorious in the S. S. contest for new pupils. This contest of "Reds" and "Blues" has been in progress for some time and has resulted in bringing into the Sunday school many new pupils. . . . The Boys' club of the Jackson Avenue mission had a banquet a few weeks ago, when seventy-five boys from 14 to 16 years of age sat at the table. There was a short program and a general good time, which might be described as social to save. Surely Bro. and Sister Bowen are solving the problem, in some measure at least, of how to hold the boys of our city. . . . Both the Jackson Avenue and Ivanhoe missions are now worshipping in their new buildings. Last Sunday, May 17, the Hyde Park church laid the cornerstone of their new church home. . . . The South Side church, aided by the other churches, has just made the first payment on the lot for their new church site. Bro. Haley, pastor of this same church, though not seriously ill, has not been well for some time and so has not been able to pursue the work with his usual vigor. . . . The Social Settlement home in the North End is now nearly all furnished, and seven consecrated workers are living there. A kindergarten will be opened in the near future. What is now known as the Washington Street Sunday school will probably soon be moved nearer to the home. Already this most worthy enterprise is making itself known and felt in the immediate neighborhood, from which the boys come in to play games and spend their evenings in a respectable way. This work thus far has been supported largely by the First church, and it has been possible only through the indefatigable labors of Bro. Richardson, assisted by Paul D. Gribben, a consecrated young man who for some years has rendered most valuable assistance in all our missions. . . . The first Sunday in May the First church took their annual missionary offering, which thus far has amounted to nearly \$1,200. This sum will undoubtedly be increased some by a few members who have not yet pledged. This is the fourth year that the church has employed this method of taking only one missionary offering a year, the proceeds being divided and sent to aid all our missionary enterprises both home and foreign. . . . One Sunday last month the First church were fortunate in having with them Dr. Rijnhart, who spoke at the morning service. Her touching story, as by request of the pastor she told them, is too well known among all our people to need comment. At that time she was looking and praying for some consecrated man who would go to Thibet as a medical missionary.

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The Christian Century

Volume XX.

Chicago, Ill., May 28, 1903.

Number 22

EDITORIAL

HOME GUARD. ADVANCE!

When a great battle is being fought and the victory is not yet won the home guard must be brought into action. Call out all the reserves and let us valiently press forward for God and the homeland. Another week brings the report that we have fallen back. Let us rally all our forces. Forward with the home guard into the thick of the fight! Churches that have given already, give again. Preachers and church officers, canvass your congregations, take individual pledges. The battle just now is going against us. Brave men, fill up the gaps. Liberal men, now is the time for an exhibition of your generosity. Onward, Christian soldiers, into the thick of the fray! Believe me, brethren, a great battle is pending. If our offerings continue to fall off New England will suffer, New Orleans and Chicago will suffer. The East, South and West will suffer. This must not be. Bring up the home guard! Rally for a great victory! Home missions to the front!

SUNDAY SCHOOLS AND MISSIONS.

Within the past few years earnest and systematic efforts have been made to enlist the children in the work of sending the Gospel to all the ends of the earth. Until quite recently the Sunday schools were not expected to have any part in the evangelization of the world. Now, however, the children are regarded as necessary and important factors in all great missionary undertakings. This is in harmony with the spirit and teaching of the Gospel. When the famishing multitudes had nothing to eat, and their Lord was afraid to send them away hungry lest they should faint by the way, Andrew said: "There is a lad here who has five barley loaves and two fishes. But what are these among so many?" Jesus took these and blessed them and distributed them to the people. They did all eat and were filled, and the surplus filled twelve baskets. The Master took the lad's dinner and made it sufficient to feed five thousand men, besides the women and children. In like manner now every lad who has it in his power to do so should help supply the Gospel to those who are starving for the Bread of Life. Many of them are doing so and rejoice in the privilege. Our own Sunday schools gave last year nearly \$50,000. This year it is confidently expected that their offerings will aggregate \$60,000.

It is easy to enlist the children in this work. There is no opposition to be overcome. There are no prejudices to be dislodged. They need no argument and no urging. All that is needed is that they should have a

chance to give. They are ready to respond when the claims of any worthy work are presented. The disposition to give has been implanted in the human soul by the Creator. Many a devoted worker and generous giver of mature years can look back to the time when he was a child, and spoke as a child, and thought as a child, and understood as a child, and can trace the source of his interest in this work, which grew with his growth and strengthened with his strength to what he did then. And if he has put away childish things now that he is a man it has been only to aid the cause in ways better suited to his enlarged capacity. When our Lord made his triumphal entry into Jerusalem the children took part. The priests and scribes were silent or went about muttering curses against the Man of Nazareth; but the children cried, "Hosanna to the Son of David!" The authorities were displeased and said to him: "Hearest thou what these say?" He replied, "Have you never read, 'Out of the mouths of babes and sucklings hast thou perfected praise?'" The children are ready now to take part in the triumphal entry of Christ into the heathen world. This work needs their help and cannot afford to do without it. The prophet of the Lord said, "Seest thou what they do in the cities of Judah and in the streets of Judah? The children gather the wood and the fathers kindle the fire and the women knead the dough to make cakes to the Queen of Heaven." All classes took part in this idolatrous worship—fathers, mothers and children. If we propose to send the Word of Life to the perishing millions of earth we must enlist the Sunday schools. Every class and condition has its place and work.

The church owes this to the children. The Sunday schools of to-day will be the churches of to-morrow. If they are allowed to grow up with no ideas beyond their own little and local interests they will never be able to comprehend the great work of God in the world. If we can prevail upon them to give to-day they will give to-morrow as the churches of the past never did. We must seek to widen the souls of the children into world-embracing sympathies. We must strive to make spiritual princes and not paupers out of them. We must not rest until every school and every child is enlisted.

A PRAYER.

We confess unto Thee, O God, how weak we are in ourselves, how powerless to do the work of life, how prone to selfishness and sin. We beseech thee to grant us strength, the strength of thy spirit, the power of thy Christ, wherein we can do all things. Enable us thus to repress every selfish propensity, every wilful purpose, every unkind feeling, every thought and word and deed of anger and impatience, and to cherish perfect love, constant kindness, to think pure thoughts, to speak gentle words, to do helpful and generous deeds. Raise our minds to the contemplation of thy beloved Son, that, seeing his divine beauty, we may be drawn near unto him, and changed into his image, and empowered to bring everythought into obedience to Christ. Amen.—The Congregationalist.

CONTRIBUTED

COPYRIGHTED RELIGION.

BY W. REMFRY HUNT.

The choice of this title for an article is no mere novelty. It is the easy and natural expression of a conviction that a most disastrous mistake has been committed in admitting the fallacy that religion is a stationary, impracticable, and unscientific child of theology. Discovered in the age-mildewed and effete systems of the isolated Asian nations, or among the remnants of the Aztec or Turanian races, this perverted idea might be permissible. In the full light, and accompanied by all the privileges, and enriched with all the wisdom of the Christian centuries, such a condition of mental and moral inertia is now inexcusable.

If there is one truth more emphasized than any other in the whole range of religious science, it is surely that the gradual and progressive revelation of God to man has been made known to men as they were able to receive it. "All history attests this fact. It is the most sublime demonstration of the Divine love reaching down to lift up the sons of men. "When Solon was asked," says Plutarch, "if he had given the Athenians the best possible laws, he answered that they were as good as the people could then receive." When our fathers spake as the Spirit gave them utterance, they delivered their message to the people as they were able to bear it. Their conclusions are no more binding upon us than were the cast skins of the dead creeds binding upon them. Without disrespect for the fixing of the lower rungs on the ladder of truth, we continue to build higher and higher, looking well to the foundations, and yet not losing sight of the new perspective.

Professor Henry Drummond said, in one of his masterly addresses to the students at the Free Theological Society, Glasgow: "There is no more unfortunate word in the church's vocabulary than the word 'standard.'" Henry Drummond was a seer. Had he lived contemporary with Luther, he could not have nailed this protest to the door of the university without risk of religious ostracism. It took the life and strength of Alexander Campbell to sound the bugle blast to an almost decadent Christendom that *even standards move!* Nor is it an easy thing to-day for an army of a million and a quarter Disciples, to convince the divisions of the church, that to be committed to the provincial and traditional creeds of past ages is both unscriptural and unreasonable. Interesting as historical landmarks, these fragments of the lore become treasonable documents when they split the church and divide the people of God.

Modern churches could, if they were honest enough, plead "guilty" to the charge of the maladministration of the legacies of their respective pedagogues. Christianity, passing through the psychological climate of Greece, and through the legal society of Rome, is not laid under obligations to graft their philosophies, or hold as copyrighted law their political life. Yet there is nothing more sadly true to-day, in all the arena of Christendom, than the fact, that the pure and primitive facts and ideas of the gospel, have been buried under the mixed debris of the "theological findings" of men who simply did the best they could with what they had. These men, from Hermas and Barnabas of the second century, on to the councillors of Nice and Chalcedon,

fulfilled a function and contributed to a purpose far beyond themselves. We will not complain with them or their discoveries. They were the first-hand authorities of things contemporary with their day. What we do object to, and most strongly, is, that *our* liberties should be assailed, and that the creeds of the early centuries should be made the dogmas of to-day, and the tyrannical tests of church membership; and that in the full blaze of the dispensation of the Holy Spirit. Have we forgotten that the deepest significance of the gospel must be expressed in *living* language? Is the truth-sense of the children of God lost? Are not the Disciples of Christ still called disciples? Has the church and its leaders forgotten that theology is a human science, and that it is an initial and not a final instrument in the divine economy?

As a religious people we have freely criticised our contemporaries. In these reciprocal courtesies we have reaped mutual advantages. Even the agony of our feuds has been causal and creative of peace. "Lest we forget," let us remember also that our own current religious history warns us still, that we should keep the "standard editions" of our progressive development in their right place, and never allow them to lord it over the "beloved flock." While we will not receive any infringements, either in form or expression, of the pure and original New Testament Christianity; neither will we silence by interdiction any among us who see new light, or who suggest a "change of front," necessitated by crises indicating advancement; much less should we stand with those, who, because a brother calls attention to some arrested motion within us, are "consenting unto his death."

It ought not to be new to the church that its chief failure to win the attention of the active thinking people in its congregations, is largely due to the fact that he or she is asked to receive and absorb bodily the stock in trade, plant and machinery of this or that church's particular bundle of traditions. These creeds are signed, sealed and delivered to the churches by ecclesiastical fiat, protected by letters patent, and "all rights reserved." Such a condition is calculated to imperil the future status of Christianity, both among the masses in the streets and the youth in our schools. The spiritual diagnosis of the times indicates unrest in matters relating to the religious conditions of the churches. Men are getting tired of the entanglements of ecclesiastical impedimenta, the unnatural voice in the rostrum, the pulpit millinery, the dubbing of divine titles to its ministers, the laziness of mere church membership, and the unsocial narrowness of that religious exclusion which is often more acid than all the racial differences of the East and West.

Did space and opportunity permit, the philosophy of our argument would plead, not for the unity of the many folds, but for the union of the *flock*. Admitted that unity does not exclude diversity, it is also true that it is not dependent upon it. We are told that even discords differ from concords only by lack of finality. Here the question arises and presses for solution. "How can a discordant church be the mother of harmony?" Will the church be unified as the seasons are unified in the calendar, or as the night is made uniform by the day? While we are learning the way of light and of truth, we will not judge harshly of either discords, or even a monotone, but "speaking the truth in love" will (if thereby some weaker brethren stumble) remove the objectionable signboard whether hanging over our plea, or incorporated into our practice: "*The only authorized and official edition sold here*"; and

with a kindlier recognition of those who see from other angles of parallax, admit that,

"Only the prism's obstruction shows aright
The secret of a sunbeam, breaks its light
Into the jeweled bow from blankest white;
So may a glory from defect arise."

CHILDREN'S DAY.

P. H. DUNCAN.

Too much importance cannot be attached to the approaching Children's Day—the first Sunday in June. Since 1881 the children have given to foreign missions nearly a half million of dollars. Last year they gave over \$48,000; this year they will give \$60,000, with the proper observance of the day set apart for their offering. Sixty thousand dollars given by the children is no inconsiderable sum, viewed from a monetary standpoint; but the observance of Children's Day means more than merely present monetary results. The educational feature is of incalculable importance, of which we should never lose sight.

We are training the future church for the greater future that must confront it. We are inculcating the true missionary spirit, without which the future church cannot hope to attain to the highest degree of successful achievement. We are teaching the children and instilling into their lives the genius as well as the real joy of liberal giving. We are sowing seed in the most fertile of all fields—the child heart. No other field yields so rich a harvest for the labor expended. Here is an enterprise worthy of our very best efforts.

The coming Children's Day should now absorb our attention. Let us help the children to get ready, help them in the preparation for rendering the Children's Day exercise, help them to fill their missionary boxes and help them in every way to make this the gladdest day of all the days of their lives. The entire day—June 7—should be devoted to the children.

The Children's Day exercise, "Light and Life," is well adapted to the various classes of schools. It is susceptible of elaboration if the larger schools wish to give it such a rendering, while the smaller schools will find no difficulty in rendering every number of the exercise most successfully. Explicit directions are given in connection with each part of the exercise. There should be careful preparation in order that the whole may be rendered earnestly and intelligently. Let all the school, and all the church as well, feel an interest in this service on this "gem of days." It is the season of flowers; let them enter plentifully into the decorations on this occasion. May sunshine and blessings divine rest upon this service and upon all who share in it.

THE CHILDREN AND LIBERALITY.

WALTER MANSELL.

The earth is beginning to vibrate beneath the tramp of an oncoming great army. As they march it is to the battle hymn of the King. They carry not swords or bayonets, for these are being beaten into plowshares and pruning hooks. They bear the sword of the Spirit and their loins are girt about with truth. On their lips is a song of victory, "The Gospel of Christ for the Ends of the World." In their hands are silver and gold for the treasury of the Lord.

The army is the children of the Sunday school trained in the holy grace of missionary liberality. The point toward which they are marching is Children's Day. The trembling enemy is heathenism in foreign lands. The army has been increased by thousands

during the last year and the light of victory is beginning to shine. "What a gathering of the faithful that will be!"

Children's Day is the great day of the Sunday school. It ought to lie on the hearts of teachers, superintendents and pastors every day during the year. Some old people in the church will never be converted to missions, but the church of the future, composed of the present children, trained under the magnetic leadership of zealous missionary leaders, will need no conversion.

No wonder that Francis Xavier, when, after days and weeks of labor and sacrifice in attending to the wants of the hundreds who came with their burning questions and heart hungers, worn to complete exhaustion until he must sleep or die, said to his attendant, "Whoever comes waken me not." Then in a few minutes, "I made a mistake. If a little child comes, call me."

A child is the greatest thing in all the world. Its heart, like the plowed field, will produce a harvest of whatever is sowed therein. If we sow love for the unsaved across the seas, the children will bring their dollars to produce the harvest; if we create enthusiasm for missions in the heart of the youth, the adults will catch the fever.

The message of the King comes, "Magnify the day." Continually hold up the standard and create the expectation, "Not less than a dollar from every scholar." It can be done.

That teacher or superintendent who fails to cultivate in the scholars the largest degree of missionary liberality is robbing them of their spiritual birthright.

Children's Day should be as important in the spiritual life of the child as Christmas is in his home life. It should be as eagerly looked forward to as Christmas. It ought to be just as joyous a day, for the Master has said, "It is more blessed to give than to receive."

The birthday box, the missionary boxes, missionary quarterly reviews, constant teaching in the classes, reminders and exhortations by the superintendent, class emulation, pulpit notices and sermons, every legitimate means and the grace of the Lord will accomplish the result.

May the Lord make his face to shine upon us in the offering near at hand, that we may bring forth \$60,000 strong.

Salem, Ohio.

THE PASTOR AND CHILDREN'S DAY.

MRS. NEIL MAC LEOD.

"Enlist your pastor." My brothers, is it possible that topic needed the consideration given it in the "Children's Day Manual"?

In the pastor's life of incessant, heart-burdened toil his Bible school should hold chief place. This furnishes his greatest opportunity to "feed my lambs"—our chief Shepherd's own tender commission to his disciple that really loves him. Talk of "Pastoral Helpers" and "How a Pastor Can Double His Efficiency," they are themes worthy of the pens that deal with them. Seek those aids. Meantime be in constant communion with the children's best Friend and in fellowship with the boys and girls of your flock. Those children, whose loyal love Jesus wants, are material for your helpers and trebled efficiency now; to increase in power as you mold and train them for Christ's sake. Missionary work is the great eliminator of selfishness. Through all the year the pastor should have been making ready for this sacred festal day, June 7, 1903. His

voice and manner, week by week, should encourage and commend superintendent and scholars in attention to the birthday box or any other plan in use for "laying by in store." He should have had an interested, intelligent part in inaugurating those plans. His personal participation in all their workings should show the children how important the pastor deems their affairs.

In these last few weeks before *the day* the pastor should further evince his heart interest by frequent, glad announcements of the coming event; by items about the work and workers to be aided; by urging self-denial offerings to at least reach the apportionment; and by his happiest, brightest, best sermon on the joyful Children's Day. It will be well also if the pastor is in the work and smiles upon his young people as they arrange decorations. Be they roses, lilies or myrtle sprays, they make good "branches from the palm trees" to precede the children's "Hosanna to the Son of David"! All effort should grow out of waiting on the Lord to make us winning, make us wise! Plainly can I yet hear the consecrated voice of my sainted husband pleading at the throne of grace for the children; that their hearts be opened to receive God's word and love and serve Christ *all* the days of their lives.

May Children's Day be a prized part of the pastor's persistent striving to bring the children to Jesus Christ. Ravenna, Ohio.

THE VALUE OF CHILDREN'S DAY TO THE CAUSE OF MISSIONS.

W. A. HARP.

No one will ever be able to say how much the children have helped the cause of missions. Certain it is that their influence is mighty. Children's Day is an important factor in their missionary education as well as that of adults. Without this day many schools would receive little missionary awakening, and what missionary interest they have would soon die.

Children's Day blesses the school. It wonderfully aids the creation of a missionary spirit. The day, in a most forcible way, calls attention to the need of working for the heathen of other lands. That leads at once to thoughts about the heathen of our land and those all about us and starts to missionary work at home. The missionary spirit begotten by sympathy for the heathen of strange lands awakens a missionary spirit which sets to work a sleeping school. It blesses the school by attracting attention to it. Such festal occasions attract those that never attend Sunday school and often bring new scholars to it. It furnishes the children an opportunity to do something in the school and so causes them to love it and work for it in other ways. It begets the spirit of liberality in the school as well as the spirit of unselfishness. It creates an army of givers among the young who are our future hope. No pastor or superintendent is in any danger of overestimating the value of this day to their school.

But Children's Day also blesses the church—the church of to-day and also the future church. The Word says, "A little child shall lead them." The observance of Children's Day and the large number of offerings consequently coming from the Sunday schools is awakening the churches to better giving; 3,365 contributing Sunday schools last year is a rebuke to our non-contributing churches. It ought to bring a blush of shame that there were only 2,822 contributing churches. Again, many of our Sunday schools contributed more than the church of which they are a

part. The child leads the parent to see and perform his duty. The Children's Day awakening in the Sunday school means an awakening of the future church as the Sunday school of to-day is the church of tomorrow.

Children's Day blesses the attendants upon the exercises, awakening their sympathy for the needy, their interest in the lost, bringing them instruction on needed subjects, securing their gifts and sometimes their attendance at the school. It blesses the missionary. It brings cheer upon the field of action to know that at home all are thinking of them and praying for them, to know that larger interest is being awakened and more help will soon be coming. It blesses the heathen far away, for it supplies the funds to take them a glorious gospel, redemption from sin and darkness and a hope for time and eternity. It means for them more missionaries, hospitals, schools, orphanages, chapels and opportunities for emancipation from sin's slavery.

Let the day be kept by every school in some way, and that the best way possible. Let us make much of our golden opportunity, awaiting God's blessing upon it.

Springfield, Ohio.

OUR MACEDONIAS.

W. A. CHASTAIN.

One of the most hopeful signs of progress in the evangelization of America is the general impression of the ripeness of the field. Indeed, it is hard to decide, from the numerous cries for help, what portion of our great field is the ripest. Every writer sees the pressing need and the wonderful opportunities of his own part of the field, and the appeal for help varies according to the loyalty and enthusiasm of the writer or speaker. It seems to me, however, that there are more opportunities and more flattering prospects of splendid results in the Southland than in any other part of our beloved nation. Conservatism is weakening; a desire for some kind of Christian union and co-operation is increasing. Thinking men and women are outgrowing the creeds which they once thought to be the embodiment of perfection; people of many religious orders are growing restless and bordering on to skepticism, while the rapid increase in manufactories brings new people of various types from all quarters. In the midst of such conditions what can more readily and more effectively win the hearts and hands of the people than the simple story of the Gospel as told by the Disciples of Christ? But evangelists are scarce, co-operation is imperfect, means are inadequate and the Churches of Christ are comparatively few. Hence the apparent and imperative need of such an organization and power as the American Christian Missionary Society. It educates; it explains; it reveals conditions; it exhorts; it helps those who are faithful, and yet discouraged, by contributing both information and money, thus making the entire brotherhood feel that it is *our work*. If Scoville or Wilson or some one of our strong evangelists could be induced to work even *one year* in the South what a change it might make! Let us labor and pray for the most magnificent offering ever made for general home work.

Augusta, Ga.

The three essentials of prevailing prayer are honesty, self-surrender to God and unwavering faith in God. "Nevertheless, Father, not my will, but thy will be done."

AMERICA THE RIPEST FIELD.

O. H. PHILIPS.

There is the nick of time in Gospel harvesting. When a field is fully ripe it means waste to delay. What is in the American field to merit the word "ripest"? At the head there should be placed responsiveness. Our movement is through and through American. It is indigenous to the soil. Campbell could not have planted it, nurtured it and brought it to fruitfulness in any other land. It took advantage of the unsettled religious life here, and thus easily shifted people out of old modes of thinking. The movement appeals to that which we Americans most like—the right to study the Bible without the strait-jacket of some other one's thinking. Just that one appeal to make the Bible the sufficient rule of faith and practice breathes the spirit of the declaration of independence.

It is a get-at-able position. Americans like a religion that is simple, that they can think sound, that is practiced and that possesses little mystery. For this reason the law of recruiting that contains in this order of sequence hearing, believing, repenting and obeying meets with instant favor.

Now is the day of opportunity. The tendency is toward religious crystallization. Before half of this century passes we must either harvest the field or lose the crop. Evangelistic spirit must be kept up to the white heat and we must not be afraid to foot the bills.

Next to responsiveness I would place progressiveness. The American is nervy, inquisitive, self-reliant, successful. Expansion is the new word. The Yankee has eyes for the world's markets and enterprises. Thirty-two per cent of the world's food supply is raised on American farms. Into every country are going the products of the mills. It is significant that Russia is using almost 1,000 American locomotives; that American engineers are building bridges in eastern China; that 4,000 tons of steel have gone to South Africa.

Keen eyes are making this world sweep. The mighty clash of competition will come later. On this side is the United States in the vigor of youth, buoyant, sanguine, daring; on the other Russia, equally a youthful power and watching every movement for world mastery. The advantage is with the United States. Her workmen are quicker in brain and brawn, and it is estimated that 75,000,000 Americans are equal to 150,000,000 Europeans in working power.

Now they are the wisest Christian workers who are the busiest among the world's most enterprising people. America will ultimately remold the world, and it would be the height of folly not to Christianize this energy, this self-reliance, this world-mastering ambition. A country that bears in her the spirit of liberty and a pure spiritual Christianity is a prize we must win.

Finally, this is the land of missionary spirit. More missionaries go out from America to heathen lands than from all the old world Christian nations put together. Ecclesiasticism seems to have numbed European nations. They have lost the acute sense of Christian obligation. We will exercise a wise foresight if we win this wideawake land, where the Lord's commission means so much. This is the strategic center which, if won, will send out streams of missionary enterprises into all lands.

These are some of the marks of the preparedness of America for immediate harvesting. Are we ready

to say to the managers of this field: "Get all the harvesters you need, and we will make the May offering large enough to pay the increased wage bill?" If we believe the Disciples of Christ have come to the kingdom for such a time as this; if we have the vision that we are here to restore the apostolic church in its teachings, its ordinances and its life; if we believe this to be the one great need of the world to-day—then we should quadruple the offering of last year to win America.

GLANCE AT THE GLOBE.

Constantinople.—The sultan has warned the governors of the provinces of European Turkey that they will be held personally responsible in the event of massacres occurring in the territories under their jurisdiction.

London.—The cordial welcome which Paris has extended to King Edward has created a profound impression here. The press this morning lifts its voice in praise of France and indulges in happy auguries of the good to the civilized world that will result.

Punta Arenas.—Mrs. Marie Robinson Wright has arrived here from Chile, after establishing a record for fast traveling across the Andes. Mrs. Wright is an American traveler who wrote a history of Mexico. She was decorated by President Diaz, who complimented her on her work.

Cambridge, Mass.—A school of education to be the outgrowth of the present department of education in Harvard College is to be founded with an endowment fund of \$2,000,000 and an additional \$500,000 for an administration building. The object is the theoretical training and practical education of college men who wish to adopt teaching as a profession. The plan is approved by President Eliot.

Prince Oscar Bernadotte of Sweden, who contemplates a visit to the United States for the purpose of doing revival work, is the second son of King Oscar and is 44 years old. In 1888 Prince Oscar renounced his rights to the throne of Sweden and Norway and married Miss Ebba Munck, to whom he was attracted by her intensely religious disposition. The prince, since his marriage, has consistently worked as a religious propagandist, especially among the sailors and soldiers of his country.

"I feel safe in guaranteeing a panic in the United States within five years," declared Dr. Herbert J. Davenport, professor in economics at the University of Chicago. "In time of rising prices, wages rise as a result, not merely less early, but also less rapidly than prices. The present strike activity is an attempt on the part of the laborers to force up their wages to correspond with prices. Success on the part of the laborer must mean a tendency toward lower values in stock. We had our last panic in 1893, and are now due for another." Speaking of "inflation of currency," Dr. Davenport said: "This movement toward higher wages carried on by the organized laborers will tend, if successful, to lower profits and squeeze some of the water out of stock valuations."

New York.—The great astronomical clock now on exhibition at Macy's is the most remarkable piece of mechanism ever put upon view in this country. It throws the famous Strasburg clock into the shade. The clock was invented by Christian Gebhard, who was born at Ruchsen, Baden, June 29, 1829, and who began the work upon his masterpiece in 1865. It was not finished until 1900. This giant clock weighs 6,000 pounds and it is ten feet high, ten feet wide and three feet deep. On the middle of the face are ten dials, showing the time in ten widely separated cities. On the right is a miniature earth, which revolves in twenty-four hours. On the left is seen a sidereal globe, showing the movements of the constellations. There is a complete automatic calendar of the days, months and years, on either side of which are the chronological cycles. On dials are shown the four systems of time—mean, solar, sidereal and decimal. The moon's phases, barometric pressures and a complete miniature solar system are also shown. The striking of the hours and of the divisions of the hour are accomplished in dramatic fashion. At the first quarter a child appears, at the second a youth, at the third a mature man, and upon the stroke of the hour an old man, accompanied by a figure symbolizing death. At 12 o'clock the twelve apostles appear and a music-box plays a sacred air.

Errors are sometimes very expensive; but then, again, they often save in the long run more than they cost.

BOOK REVIEWS.

Dawn of the New Era, by Abbie Daniels Mason. James H. West & Company, Boston. Pp. 140. Price, 75 cents.

The principal character of this little book is John Wright. A lonely, pathetic childhood is his. His mother lacked insight into his peculiar and sensitive nature and so failed to be what he so much needed in her, a friend, companion and confidante. His teachers and companions misunderstood him, all of which things had a deep influence on the developing ideas of the boy and tended only to increase his peculiarities. Growing to manhood he comes in contact with more helpful and noble characters who help him to realize the possibilities before him and to determine to live a broad, useful life. He studies for the ministry, and the story closes leaving him and his young wife leading a strenuous, happy life in a large city, helping all with whom they come in contact.

The Heart of John Wesley's Journal. With an Introduction by Hugh Price Hughes, A. M., and an Appreciation of The Journal by Augustine Birrell, K. C. Edited by Percy Livingston Parker. Pp. 512. Fleming H. Revell Company, New York and Chicago.

Mr. Birrell truly says John Wesley was "the greatest force of the Eighteenth Century in England." No man then lived nearer the center of English influence than he. "No single figure influenced so many minds. No single voice touched so many hearts. No man did such a life work for England."

Hugh Price Hughes says "Wesley has demonstrated that the true prophet of God has more influence than all the politicians and soldiers and millionaires put together." Social progress is at bottom religious. The philosophy of history cannot be written with the "finger of God" left out. The hope of the Kingdom rests upon a profound faith in the God of Righteousness. This is the explanation of the influence of the prophet.

Society is not made up of the politicians and the bankers. Neither is it perfected by them alone. But it is made up of the people and it will be perfected by the people. John Wesley's power is in the fact that his voice reached the common people. His life touched their hearts and filled them with the faith that "overcomes the world." His preaching gave the death blow to the "Governor-God," to election, to privilege and to limited salvation. The common people discovered that God is a real Father, that all men are his children and they lifted up their heads and began to live like children of God instead of like "worms of the dust."

The story of this life that did so much for England and is now doing so much for the world is told by him who lived it, in John Wesley's Journal. And Mr. Parker has indebted the reading public to him for his work of going through this voluminous journal and selecting and publishing what he justly regards as its heart. This age is too full of affairs to take time to read what Wesley was a life-time writing.

The story of any great life is a power for good. But this is more than a biography. It is not only the story of the Wesleys, it is the story of the social and religious conditions of the eighteenth century, where these conditions could be seen at their best. Mr. Birrell shows that there is no book that gives so exact and so vivid a picture of these times as Wesley's Journal. This volume will be especially useful to preachers and Christian workers. It is full of illustrative material, and it is so thoroughly indexed as to make that material easily accessible.

Hamburg Children.

A curious and pretty custom is observed every year in the city of Hamburg to celebrate a famous victory which was won by little children more than four hundred years ago. In one of the numerous sieges, Hamburg was reduced to the last extremity, when it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal for mercy of the helpless and the innocent. This was done. The rough soldiery of the invading army saw with amazement, and then with pity, a long procession of little ones, clad in white, come out of the city and march boldly into their camp.

The sight melted their hearts. They threw down their arms, and, plucking branches of fruit from the neighboring cherry orchards, they gave them to the children to take back to the city as a token of peace. This was a great victory, which has ever since been commemorated at Hamburg by a procession of boys and girls dressed in white, and carrying branches of the cherry-tree in their hands.—Selected.

Themselves They Could Not Save.

An ocean steamer was approaching our British-American coast. Exceptionally dense fogs had prevailed for three or four days. No opportunity had been given for verifying the later solar observations. Moving at reduced speed, whistling frequently, as had been our case the night before, suddenly, in the early morning, the "crows'-nest" lookout heard sounding through the fog a warning cry or shout just ahead, and the alarm was given. Peering more intensely into the gloom, the keen-eyed captain saw, not far from the steamer's bow, a little fisher's boat, with two men trying to attract his attention. Knowing by the alarm whistles that a steamer was nearing the fatal coast, those men had pushed out in their boat to save life at any risk. But almost at the moment that the boat was discovered the captain saw, looming up through the fog just before him, a granite cliff or wall several hundred feet high toward which the steamer in deep water was pressing to instant destruction. His only safety, as he saw, was in instantly putting hard down his helm. But to do that would drive the great steamer over the little boat, with the two men who were striving to save the steamer.

"There was no alternative," said the noble captain. "It was my only way to save the hundreds of passengers entrusted to my care. If I could only have died for those brave men, how gladly would I have done it, but I had no such choice."

The helm was put hard down. The steamer with its living freight was saved. The two men who had wrought this deliverance went down in their fisher's boat. Like their Saviour and ours, they saved others—they themselves they could not save.—Sunday School Times.

We do not doubt but that the mind is a less pleasant thing to look at than the face, and for that very reason it needs more looking at; so always have two mirrors on your toilet table and see that with proper care you dress body and mind before them daily. After the dressing is once over for the day think no more about it.—Ruskin.

BITS OF FUN.

Salesman: "Of course we have square and upright pianos." Rural customer: "That's jest what I want for my darter, mister—straight, honest goods."

Little Nina went to church with her grandmother, and for the first time put two pennies in the contribution plate. Leaning over, she whispered very audibly: "That's all right, grandma, I paid for two!"

An old man was passing the house one Sunday, taking exceedingly short steps. A little girl watched him for several minutes, and then said, "Mamma, doesn't he walk stingy?"—Woman's Home Companion.

"Gracious goodness, Harriet, seven trunks!" "Don't get excited, Harry. I haven't packed a thing except that little list of 'Home Comforts for the Summer Vacation' which you clipped out of the newspaper."—Chicago Record-Herald.

The Question.—"What supports the sun in the heavens?" asked the country school teacher. "Why, its beams, of course," replied a precocious youngster.—Lippincott's.

A sturdy tramp the other day went into a suburban garden where the lady of the house was occupied in attending to her flowers. He took no notice of her refusal to give him a nickel, but continued to importune her, until a bulldog appeared. The lady seized its collar and held it, calling out: "You had better go; it may bite you." "You ain't got no right to keep a savage dog," replied the tramp, outraged in all his most sacred feelings. "Perhaps I have not," she answered coolly. "If you think so I won't keep him; I'll let him go." In twenty seconds the tramp disappeared.

Uncle Baldy realizes that "the bearer of unwelcome news hath ever a losing office," and for his part would never tell anything disagreeable at all if he could help it. Yesterday he came back from the creek-bottoms, where he had been sent to haul up corn, and standing at the foot of the "big house" steps, twisted his battered felt hat virtuously. "Massa Bawb," he announced, mildly, "whils' I wuz down in de low grounds de swingle-tree er de wagin brokek."

"I don't see what made it break," said Mr. Harrison. "It was brand new."

"An' de lines, dey brokek, too."

"The lines! Why, how did that happen?"

Baldy looked up in undisturbed innocence. "Er ol' buzzard flewed up out'n de canebrake straight in front er de mules' heads, an' dey runned away an' to' de whole wagin bodaciously to pieces, an' dat's huccom de lines an' swingle-tree brokek de'selves."—Woman's Home Companion.

THE QUIET HOUR CALENDAR

Thursday, May 28.

At Sunset.

BY MARGARET E. SANGSTER.

It isn't the thing you do, dear,
It's the thing you've left undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say.
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time or thought for,
With troubles enough of your own.

The little act of kindness,
So easily out of mind;
Those chances to be angels,
Which every mortal finds—
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.

Friday, May 29.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

Saturday, May 30.

We shall be glad—really glad—of everything that has come to us, no matter if it is sorrow or pain, when we find that our experience fits some one's else need—that some one else can build on our lives.—Maltbie Babcock.

To-day is the only day we have,
Of to-morrow we can't be sure;
To seize the chance as it comes along
Is the way to make it secure.
For every year is a shorter year,
And this is a sublime—
A moment misspent is a jewel lost,
From the treasury of time.

Sunday, May 31.

Some of These Days.

Some of these days all the skies will be brighter—
Some of these days all the burdens be lighter;
Hearts will be happier—souls will be whiter—
Some of these days!
Some of these days in the deserts upspringing,
Fountains shall splash while joy bells are ringing,
And the world with its sweetest of birds shall go singing—
Some of these days!
Some of these days: Let us bear with our sorrow!
Faith in the future—its light we may borrow—
There will be joy in the golden to-morrow—
Some of these days! —Frank L. Stanton.

Monday, June 1.

Divine Discontent.

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is called a child of God.—Phillips Brooks.

Tuesday, June 2.

True Worth.

BY ALICE CAREY.

True worth is in being, not seeming—
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by-and-by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure—
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

Wednesday, June 3.

Trial is the gateway to the kingdom of patience. Sometimes God sends severe blasts of trial upon his children to develop their graces. Just as torches burn most brightly when swung violently to and fro; just as the juniper plant smells sweetest when flung into the flames; so the richest qualities of a Christian often come out under the north wind of suffering and adversity. Bruised hearts often emit the fragrance that God loveth to smell. Almost every true believer's experience contains the record of trials which were sent for the purpose of shaking the spice-tree.—Theodore Cuyler.

Mothers and Daughters.

To some minds it appears that the daughters are not always as careful of their parents as they should be. The modern mother seems to us in great danger of being abused. Once her daughter comes upon the stage in long skirts, the former abdicates. All the household shapes itself for the girl, and she takes this as her right. This good mother lets her lie abed in the morning, and then has a warm breakfast for her when she gets up. The mother stays home from the play in order that the daughter may go. She gives up society and makes over her old gowns so that the young woman may go out every night and have more new frocks. When there are men callers in the evening, she cleverly or awkwardly (it depends on her training) effaces herself, and goes off to bed or to read alone in the kitchen. When it comes to summer holidays, more than often it is the girl who goes to the mountains or seashore, while the mother stays at home. Sometimes the young woman takes a money-getting position, works during the day, plays the lady in the evening, and spends her salary on herself, while the mother stays closer at home than ever, and does the drudgery. If you will think over the women you know you will find that in all of these ways, or in several of them, the mother is the slave of the daughter.—December Woman's Home Companion.

What becomes of the wornout Bibles? That is a question that Chicago book store clerks ask each other. The number of bibles sold in a year in Chicago is something more than astonishing. And instead of diminishing it is increasing. There are over 1,000,000 bibles sold every year in Chicago. People speak of the six best selling books of the month or the year without ever reckoning that the bible is a better selling book than the most popular novel ever published. The sale of the bible in Chicago is not only greater than that of any of the so-called best selling books of the year, but it is better than any ten of them. President William F. Zimmerman of A. C. McClurg & Co. says that their concern alone sells over 50,000 bibles in Chicago every year, and that the sales from the other bookstores and the bible societies both in Chicago and in New York, Philadelphia and England to Chicago people easily runs the figures up to a total sale of over 1,000,000 copies in this city every year.

Be cheerful. "A light heart lives long."

AT THE CHURCH

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Mission in the Island World.

Topic, May 31: Isa. 42:10-17; 60:8, 9.

The earth has been filled with a new song by the story of Christ and by the demonstration of his power to save, and in no place has his power been more wonderfully shown than in the work of the Christian missionaries and martyrs in the islands of the Pacific—in the Society Islands, under the marvelous labors of John Williams; in the Fiji Islands, which were first entered by William Cross and David Cargill in 1835. To show the awfulness of cannibalism in these islands and the transforming power of the Gospel, I give the record of the work on the Fiji Islands from Amos R. Wells' "Bird's-Eye View of Island Missions," in *The Christian Endeavor World*:

"The Fiji Islands were entered, October 21, 1835, by William Cross and David Cargill, two Wesleyan missionaries from the Friendly Islands, and with that event began one of the most thrilling chapters in the history of the Christian church. Those islands were the central hell of earth. Cannibalism reigned there in all its most revolting cruelty. Mothers would rub pieces of human flesh over the lips of babies to give them a taste for blood. Few lived to old age. Husbands, seized with the horrible hunger, would kill and eat their wives. Sometimes the victims were cut up alive before being placed in the ovens. Two chiefs had a record of nearly 900 whom they had eaten. Live men and women were used as rollers for the launching of the great war canoes. Men were buried alive, holding up the posts of the chief's houses. The sick were slain, and wives were strangled at the funeral of their husbands. Two-thirds of the children were killed at birth.

"In 1838 John Hunt went out from England to live there, for ten years, one of the most magnificent of missionary lives. His friend, James Calvert, accompanied him, and labored nobly for eighteen years, winning the 'Africaner of the Fijis,' King Thakombau, who chose the Christian name Ebenezer, while his one wife, selected from his many wives of heathendom, became Lydia. His last act as king was to cede Fiji to Queen Victoria in 1874, sending her his war club.

"Nowhere in the world has the transforming power of the gospel shown so remarkably as in Fiji, where now is a large and controlling population of lovely Christians, devout beyond the average Christian in America, and laboring to evangelize the other less fortunate islands."

In proof of the prominence of the missionary efforts in the Island World, the records of the American Board in the Hawaiian Islands afford most wonderful witness. These islands, now a part of United States, have been practically Christianized for forty years, and the churches there are not only self-supporting, but active in the promotion of mission work in neighboring islands.

"In 1863 Hawaii was formally recognized as a Christian nation, and the American Board handed over the work to the native Hawaiian Evangelical Association. Not only do the Hawaiians maintain their home churches, but they have been splendid factors in the evangelization of the Marquesas, Marshall and Gilbert

Islands. The work in the first named was the result of the visit of a Marquesan chief who went to Hawaii to beg that Christian teachers should be sent to his people also, and the Hawaiians gladly responded. The missionary work in Hawaii now carried on by the American Board is among thousands of imported foreign laborers—Chinese, Japanese and Portuguese."

THE PRAYER MEETING.

SILAS JONES.

Christ's Popularity—Its Secret.

Topic, June 3: Matt. 4:23-25; Luke 22:1-6.

Christ did not obtain his popularity by flattery or by overlooking the weaknesses of humanity. He dealt with every one in a straightforward way. He made mention of the good he saw in the lives about him; he spoke plainly of the evil in them. His call to service was a criticism upon the life of every man of his day. His own life condemned all that knew him. He did not seek popularity by courting the favor of those held in honor by the people. He never asked what they thought of him. He did not ask what judgment was passed upon his teachings by the learned and wise. It must have seemed to his fellow countrymen that Jesus of Nazareth was doing what would cause him to lose favor everywhere.

Christ was unpopular among certain classes. The man who thought he knew all there was to be known was sorry that such a teacher had arisen among the people. No man could be certain of his own omniscience in the presence of Jesus. Another enemy was the man who thought he was holier than anybody else. This man was uncomfortable every time he thought of Jesus. There was also the man whose love of riches gave him no opportunity to think of justice and kindness, who for gain hesitated not to rob the poor, to drive widows from their homes and to take from children their right to be nurtured in the fear of God. He did not like Jesus, and, from his point of view, he is not to be blamed; for Jesus made very uncomplimentary remarks about him. The ecclesiastical tyrant was among the enemies of Jesus, for Jesus had nothing good to say of tyranny in any form.

Christ taught that if any man would be great let him be servant of all, and he was the incarnation of his own teaching. The popularity enjoyed by him was due to the willing service he rendered to men. To him belonged power to work wonder; he did not use it to gain food for his own use or to escape the pain of death. He saw the multitudes in their distress and he used his wonderful power to make their bodies whole. For this reason they crowded about him that he might speak a word to them or that they might touch the border of his garment. He saw them hungry and he fed them. He saw them misled by their spiritual guides, and he gave freely of his time to the work of giving them the message of God. Distinctions of rank and wealth were ignored by him. He even ignored the distinctions between good and bad as taught by some of that time. He made those who gave heed to his words feel their dignity as children of God. Where despair had dwelt Jesus caused hope to spring up. The indifferent came to see there was a better life worth striving for and that the struggle for

(Continued on page 640.)

The Bible School

Lesson 10. Paul's Voyage and Shipwreck. June 7.

Study vs 1-44. Commit vs. 41-44.

GOLDEN TEXT: Ps. 107:28. **Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.**

LESSON: Acts 27:33-44.

AMERICAN REVISION.*

33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. 34 Wherefore I beseech you to take some food; for this is for your safety: for there shall not a hair perish from the head of any of you. 35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat. 36 Then were they all of good cheer, and themselves also took food. 37 And we were in all in the ship two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. 39 And when it was day, they knew not the land, but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. 40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. 41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; 44 and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

INTRODUCTION.

TIME.—Fall of 59 A. D. The fact noted in Acts XXVII, 9, which was already past when the ship bearing Paul left Fair Havens fell, in 59 A. D., on October 5th.

PLACE.—Mediterranean Sea on the way from Caesarea of Syria to Rome.

Paul, with some other prisoners who were to have a hearing at Rome, was entrusted to a centurion by the name of Julius. From the *we* of the text see that Luke, the physician, as well as Aristarchus of Thessalonica, was a companion of the Apostle on this voyage. How is it that these two brethren were permitted to go with Paul? Men of rank and influence when prisoners might be attended by their servants, but not by their friends, as we learn from the case of Pactus recorded in one of the epistles of Pliny. A man of consular rank guilty of treason against Claudius, he was to be taken from Illyricum to Rome for trial. While he could have servants to feed and dress him, and put on his shoes, the petition of his wife Arria to accompany him, even for the purpose of attending to the menial duties herself, was refused. So Luke and Aristarchus must have sailed as Paul's slaves. They embarked on a ship of Adramyttinum, a city of Mysia and under the Romans the metropolis of the northwest district of Asia, where the important trials of the whole district were held. The next day sailing along the coast they touched at Sidon, mentioned in the Egyptian records as early as 1500 B. C., of interest to Bible students as the home of Jezebel, an earnest supporter of the Baal worship in Israel (I Kings xvi. 31), and as one of the heathen cities visited by Jesus (Mk. vii. 31). It was a little more than a degree north of Caesarea and about twenty miles from Tyre. Here Paul, through the kindness of the centurion, was permitted to go ashore and visit his friends, of course under military guard. The prevailing direction of the wind made it impracticable to take the more direct course south of Cyprus, traversed by Paul on his journey to Jerusalem. Setting sail from Sidon they would have to depend upon the westward current and temporary local land breezes to help them along the coast between Cyprus and the mainland. According to some manuscripts of the New Testament they were fifteen days crossing the sea off the coast of Cilicia and Pamphylia to Myra, a famous harbor of Lycia, on the highway between Europe, and Syria and Egypt. "It was the seat of the sailors' god, to whom they offered their prayers before starting on the direct long course and paid their vows on their safe arrival; this god survived in the Christianized form, St. Nicholas of Myra, the patron saint of sailors."—*Ramsy*.

*The American Revision. Copyright, 1901, by Thos. Nelson & Sons.

The city was two miles from the sea at the entrance to a gorge in Mount Taurus. Here the centurion transferred his prisoners to a ship of Alexandria bound for Italy. Leaving Myra for Cuidus on the coast of Caria, about one hundred miles west, and prevented by the wind from landing, they passed under the lee of Crete and after a long time with difficulty entered Fair Havens, a small bay on the southern coast of Crete still bearing the same name. As Fair Havens was a bad place for wintering the centurion, eager to reach a good harbor, naturally followed the advice of the sailing-master and captain of the vessel rather than that of Paul and started for Phoenix, farther west on the coast of Crete.

Soon after leaving Fair Havens, a violent east-northeast wind, called Euraquilo in the Revised Version, known to-day as a Levanter, swept down from the Cretan mountains, 7,000 feet high, fell upon the ship and drove it out of its course. They ran under the lee of a little island, Canda, twenty-three miles from Fair Havens, and were driven 476 miles upon the island of Melita, about sixty miles south of Italy. For many days the storm raged, hiding sun and stars. Long had they been tempest-tossed, in despair, without food, when Paul steps forth with a message from God: "God hath granted thee all them that sail with thee," and added, "Be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me." And so it was. All were saved.

EXPOSITION.

1. Paul's Comforting Words, 33-36.

33. *Day was coming on.* After Paul's appeal to the Emperor at Rome he was kept only until a company of state prisoners could be made up for the long journey to the capital. His story of the voyage is told in the earlier verses of chapter 27, which should be carefully studied. After a long night of terror the day discloses new dangers. *Paul besought them.* The Apostle seems to have been almost the only one who retained presence of mind and calmness. *Take some food.* Their long fasting had worn them out, and he knew that the desperate dangers ahead demanded strength and courage. *Continue fasting.* A fortnight had been spent in the uncertainty of a tempest that drove them toward what appeared would be inevitable disaster.

34. *Not a hair perish.* Paul has a confidence which comes from a divine source and makes his faith an assurance for his despairing companions. We can easily understand the terror of the situation in which they were placed.

35. *Gave thanks.* These words reveal Paul's habits of prayer and his remembrance of God as the source of all blessing. This faith of his must have been a revelation to the rest. *Began to eat.* Paul himself set the example of cheerfulness and preparation for the new emergencies.

36. *Of good cheer.* This conduct of Paul's had an immediate effect upon the rest, and they partook of food as he had advised.

2. The Ship Wreck, 37-41.

37. *Two hundred and seventy-six.* This number of course included the prisoners, of whom there must have been quite a group, the soldiers who were sent as their escort to guard them, and the sailors who made up the crew.

38. *Lightened the ship.* They had already thrown much of their rigging overboard (Vs. 19), but until the last moment they had hoped to save the cargo. But as the day came on the storm increased and the only means of keeping the ship afloat was by throwing out the wheat and thus lightening it.

39. *Knew not the land.* The ship had been driven so far from her course that no one among the sailors recognized the coast. *A certain bay.* Their only hope was to beach the ship and thus save her from being driven on the rocks. The bay with its inlet seemed to offer them a chance to accomplish this purpose.

40. *Cast off the anchors.* They had let out the anchors in an effort to keep the ship from being driven on the rocks (Vs. 29). Now as they considered the possibility of reaching the shore where a landing could be made they cut away the anchors, leaving them in the sea, perhaps because they wished to be free from every possible weight. *The bands of the rudders.* When the anchors had been cast out the rudders had been tied to keep the ship as quiet as possible. Now that they needed to steer for the coast they loosed them. *The foresail.* This was apparently all that remained of the rigging of the ship.

41. *Two seas met.* They were unsuccessful in their attempt to reach the sheltering bay. Rather they met opposing currents, and the vessel was placed in the most imminent danger. *Began to break up.* The ship already racked by the long and stormy voyage could not endure the violence of the waters, and held as in a vise at the front, but buffeted by the waves at the stern, was soon a hopeless wreck.

3. The Escape. 42-44.

42. *Kill the prisoners.* The soldiers who were the escort of the prisoners knew that they were answerable for their charges with their lives. They preferred therefore to kill the prisoners than to let them escape.

43. *The Centurion.* This man, who had refused the advice of Paul in the earlier part of the voyage, had come to recognize the value of the Apostle's counsel and to respect him as a man. It was Paul who saved the entire company by inspiring respect in the man who held their lives in his hand. *Casting themselves overboard.* This permission once given by the Centurion, permitted the prisoners to make what effort they could for escape.

44. *Some on planks.* Every available means was used by those who could not swim, and the timbers of the breaking ship became means of safety. *All escaped safe.* Out of the peril of the sea this company of men, soldiers, prisoners and sailors, came safely to land, and that apparently in no small degree by reason of the Apostle's wisdom and courage. No more romantic story is found in literature than this of Paul's voyage and shipwreck, and it must be added to that long list of experiences chronicled in II Cor. 11, in which he records some of the things which he had suffered for the faith.

PRACTICAL APPLICATION.

Vs. 33-35. Fear takes away appetite. Only he who trusts in God can calmly enjoy the physical blessings of Providence. The just shall live by faith. The raging storm, the leaking vessel, the panic stricken crew, all could not dismay him who rested on the sure promise of God. Yet did he not neglect all ordinary precautions against danger, and all usual means of physical strength. He exhorts the company to eat food, that they may be made strong for the crisis which is upon them. Taking bread in his hands, he first offers thanks to God for it, and then breaks and begins to eat in their presence.

Vs. 36, 37. Example is contagious. Not till they see Paul eating do they pluck up courage to sit down and satisfy their hunger. Perhaps they hardly feel hungry till they look at him devouring the bread. His calm demeanor infuses hope and courage into their trembling souls. Many a panic has been averted by the coolness of one man. Many a mob been turned from its purpose by one determined officer. Many a despairing band given new hope by one true believer in God. When a noted missionary, who had labored many years in a foreign city without a single convert, was asked by the board at home what were the prospects of success, he answered, "As bright as the promises of God." His faith was rewarded by a marvelous work, which began soon after his reply was written, and has continued till to-day.

Vs. 38-40. Life is sweet, and for it men will make any sacrifice, in time of peril. Already the crew and passengers had thrown overboard a part of the cargo, and even the tackling of the vessel. Now they cast out the precious wheat, brought from Egypt, the world's great granary, and cutting the anchor cables, they leave them in the rocky bed of the sea. Often life must be saved at the loss of all else. The surgeon amputates the limb, the miser gives his gold, the explorer battles with the horrors of the jungle, or the ice of the frozen north, seeking at any cost to prolong the span of life. He would be foolish who would cling to his belt of gold when it dragged him down into the waters. Yet how often we refuse to yield that which is destroying our peace in this line, and our hope for the life to come. The rich young ruler could not give up his wealth, even though it kept him out of the kingdom of heaven. The soldiers of Cortez, fleeing from the City of Mexico were warned by their commander to carry nothing with them save their weapons; but many of them loaded themselves with gold and gems, and fell victims to the wrath of their pursuers. "He travels safest who travels lightest."

Vs. 41-44. We never appreciate the value of a noble life till we share in the blessings which it brings to its possessor. This prisoner, Paul, becomes in this crisis the savior of many others beside himself. The soldiers want to kill the prisoners, lest some of them escape during the impending wreck. But the centurion would not consent, lest Paul's life be taken. Happy was it for the other prisoners that Paul was wearing chains. He was the saving salt in that corner of the earth.

Vs. 43, 44. God accomplishes his ends through natural means, where these are available. He had promised Paul that every life on the ship should be saved; yet was it needful that the two hundred and seventy-six individuals should each put forth his best effort for his own deliverance. Those who could swim were bidden to leap into the water and make for the nearby shore. Those who could not swim were given boards and other pieces of the vessel, and by clinging to them

they all reached the shore in safety. It is only right that those who are strong should leave the helps for the use of the weak. Why should the pastor visit you, my brother, when you are strong enough to make your way unaided, and there are so many weak ones to be encouraged and upheld? Try to swim, and leave the planks for the feeble little ones, who are struggling so hard to keep their heads above the waves.

LESSON ILLUSTRATION.

Pray believing ye shall receive. Hudson Taylor was a man of great faith in God as well as a great missionary. When he first went out to China it was in a sailing vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to tack about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God.

"I will," said Taylor, "provided you set your sails to catch the breeze."

The captain declined to make himself a laughing stock by unfurling sails in a dead calm.

Taylor said: "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done. While engaged in prayer there was a knock at the door of his stateroom. "Who is there?"

The captain's voice responded: "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And sure enough, when but a hundred yards from shore a strong wind had struck the sails of the boat, so that the cannibals were cheated out of their human prey.—Christian Budget.

Reverent Gratitude. Away near Stenhaven a Norwegian vessel was caught in the storm, and the coastguard vessel came out and they did their best, but it did not save the men, and all night they struggled in that surging ocean, clinging to the rigging, nothing but death before them. They watched the morning dawn. How slowly the stars withdrew their shining. How slowly the gray light crept from headland to headland. And the coastguard are out on the shore; and after some hours' work the poor Norwegians, wet and dripping, are brought from the shroud of the vessel. When they got ashore, what do you think they did, those hardy seamen? They knelt down, every one of them, before they thanked the coastguard men, and with clasped hands and uplifted eyes they thanked God for their deliverance. I think some of us, when we are rescued by the heavenly coastguardsmen, will thank God for our deliverance. I think in the storm God sends out an advance steamer to bring us in. When we feel the pavement of heaven beneath us—solidity instead of the swelling surge of the sea—I think we will thank God. A burst of praise will go up from our hearts at the feeling of our safety—at being home at last.—Selected.

THE PRAYER-MEETING.

(Continued from page 638.)

it yielded deeper satisfaction than all the indulgences of the world could give. Jesus was never popular for a long time with the shallow, the cowardly, the pleasure loving. These came to him, but they soon went away. But with the discerning who were willing to pay the price of emancipated life, he grew in favor, and with such he grows in favor to-day.

Well Deserved.

An old farmer, dictating his will to a lawyer, said:

"I give and bequeath to my wife the sum of £100 a year. Is that writ down?"

"Yes," said the lawyer, "but she is not so old but she may marry again. Won't you make any change in that case? Most people do."

"Ah, weel, write again and say: 'If my wife marry again I give and bequeath to her the sum of £200 a year.' That'll dae, eh?"

"Why, that's just double the sum that she would have if she had remained unmarried," said the lawyer. "It is generally the other way."

"Aye," said the farmer, "but him that taks her wull weel deserve it."—Exchange.

Meet your difficulties and problems calmly and with a belief that if you do your part they will be solved and overcome in the best way.—Our Young Folks.

Upon the Rock

By W. G. Menzies
Rath, India

Upon the Rock; ah, yes,
Upon the Rock
I'll build.
And thus acceptable to God,
The All Wise One, I know
I'll live.

Upon the Rock, yes,
Firm on the Rock
I'll stand;
The winds and waves may beat,
But it is not
As sinking sand.

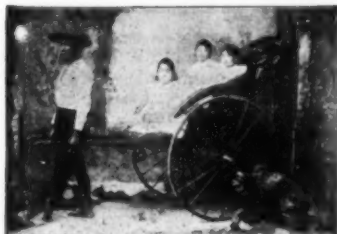
Upon this Rock, blest Rock,
My Hope in thee
I'll place;
And on the wings of faith
I'll rise and see thee
Face to Face.

Anchored to thee, O Rock
Of my salvation,
I cling.
And when the holding on is over,
Praises in heaven to thee
I'll sing.

Baiju

By Adelaide Gail Frost
Mahoba, U. P. India

The waters of Bhijanagar purpled in evening light, then glints of rose and gold and mauve quivered on the bosom of the lake, sunset tints, transforming



Christian Jinriksha Man.

It into a jeweled carpet stretching away to meet the glowing western heavens. A path of gold shimmered to the base of the purpling hills, covered with gray down of leafless but budding shrubbery or dwarfed trees; dark rocks thrust irregular lines against the dusky glow of the sky; green fields, softly green, stretched out caressing arms toward the lake and crept up a little way on the slopes of the dark, rocky hills. A ruined palace arose on one hill top and mirrored itself in the water. Beautiful Bhijanagar, whether covered with sunny dimples or whether lying at rest like a great sapphire at noonday or opal at sunset, always a spot of beauty in the lonely jungle. The wild water fowl fly far above it, skim over its surface or float in its bright waters. Ducks and geese, stork and the great sarhus awaken the wilderness with their wild cries and the swift whirr of their wings. On the rocks of the encircling hills the beautiful wild pea fowl flash their jeweled plumage back to the sun, flying even for some distance to alight on a favorite rock, a royal bird indeed, emblem of the Moguls who sat on the Peacock Throne in Delhi. At evening one often sees many great brown log-like figures anchored out in the lake—alligators having a cool slumber, and to this day the deer are not afraid to come down to drink from Bhijanagar.

A human brown tide sweeps on, but Central India is, in places, as wild as a thousand years ago.

The presence of human life in the far East does not always mean far-stretching, leveled fields or forest clearings where the busy town plies its trades, nor the buzz of machinery and smoke of factories. Human life is close to us, hundreds of villages crowd the hills and plains, but the brown herdsman or farmer seems but a part of the animal life about him at times—the brown deer nibbling the brown grass and the brown man bending over the brown furrow seem close akin, and yet who of us from the far West can tell what beats in the heart of our brown brother, what comedy, what tragedy his years have held.

Baiju stood up, his great awkward figure straightened painfully after a long day in the fields. He was not forty years old, but his eldest daughter had been some years in the house of her father-in-law, his two young sons were able to work in the fields, his life story was almost told, he felt. His wife was an ugly old woman now, and some times he felt that he would burst the bounds of those hills and



Harlan, Marie and Preston Bentley,
Children of Our Missionary, Mr. W. P.
Bentley, Shanghai, China.

have freedom for a while, strange adventures for the spirit of Baiju. Last hot season his baby daughter had died, she was a laughing little plaything, and he knew why, when he saw that

long, dark snake crawl through the jungle he always said in awe-stricken tone: "Turiya, Turiya!" No, a snake had not bitten his little daughter, but his wife and the woman about the child when she died had told him a strange thing and Baiju believed it as sincerely as you believe in the Resurrection. They said just before the child died a long black snake came into the room and crawled slowly under the cot where the little girl lay dying. It touched no one, it noticed nothing, and when the spirit fled from the child's body this serpent slowly crept out again and they had not the shadow of a doubt that pretty little Turiya's soul had escaped into the long, slimy body that dragged itself out into the warmth of the sunlight. There was no hope that they would ever find her again out in God's beautiful eternity and know their loved child. Her soul had migrated into the body of a loathsome snake! The farmer stood up and looked toward the glow over the western hills. What use was there in planting his fields? Last year how scanty had been the reaping, and he had been obliged to mortgage nearly his entire crop for the coming harvest to get seed grains from the Zamindar. The family of five had eaten all the crop of the preceding year. He knew how often he had strained his eyes to imagine a mist, a cool, damp, refreshing mist over those purple hills, but the rains did not come for all his gazing and longings. This generation will not forget that year when the rains failed, and the earth was dry and barren. Baiju found only complaints of hunger in his poor hut and one day he left his useless fields and went "over the hills and far away." Far away from

DOCTOR ON FOOD.

Experimented on Himself.

A physician of Gallon, Ohio, says: "For the last few years I have been a sufferer from indigestion, and although I have used various remedies and prepared foods with some benefit it was not until I tried Grape-Nuts that I was completely cured.

"As a food it is pleasant and agreeable, very nutritious and is digested and assimilated with very little effort on the part of the digestive organs. As a nerve food and restorer it has no equal and as such is especially adapted to students and other brain workers. It contains the elements necessary for the building of nerve tissue and by so doing maintains an equilibrium of waste and repair.

"It also enriches the blood by giving an increased number of red blood corpuscles and in this way strengthens all the organs, providing a vital fluid made more nearly perfect. I take great pleasure in recommending its use to my patients for I value it as a food and know it will benefit all who use it." Name furnished by Postum Co., Battle Creek, Mich.

THE OLD RELIABLE**ROYAL****BAKING
POWDER**
Absolutely Pure
THERE IS NO SUBSTITUTE

his shut-in village family, they had lost him, did not know his whereabouts, but he had found the large town two kos (four miles) away. A large yellow house spread protecting wings on the edges of the town. He approached its strange appearance and said in the rude village dialect that he wanted work "for his stomach's sake." Grass must be cut for the missionaries' horses; would he go to the jungle and cut grass. "Ho-ow!" he assented, and every day he received his wage and cooked his food out doors. The days went by, he thought only of himself now, he fed himself, no others. Grain in the bazaar



Children of Dr. W. E. Macklin, Nankin, China.

was double its usual price. He said to himself, "I will eat and live," and he tried to forget his family off in the village by Bhijanagar. A strange gathering occurred every day on the mission grounds. He used to go to hear new songs that sounded good, and very strange love words read from a large book. He could not read, and he used to wonder at the Mem Sahib who read from this book about a man who died in place of somebody else. One day the Mem Sahib said, looking straight at Baiju, "He died for you!" Baiju started, "He didn't know me!" For the first time he heard intelligent-

ly of the world's Savior, of his Savior. He remembered the superstitions that had painted his doorway, the hideous idols he feared. He groped, poor, ignorant Baiju, but he found the Light that lighteneth every man. One day he came to the missionary, fumbling his drapery with his great coarse hands. "I want to be Jesus' disciple," said he simply. Then he said, "I will be baptized when the others are," and he was, and the lock of hair at the back of his head, a mark of Hinduism, was shorn, and he was baptized and his instruction went on, but he said



Anna Louise Fillmore, Tokio, Japan.

no word of the family off by the beautiful lake.

One day a new seed fell into his heart from Holy Writ, the love of soul winning, concern for the souls of other men, in some primary way began to grow in his heart. It took root and budded and another day he appeared before the missionary to say he would go and bring his family to God's house. Over the old road he went to the hut by the banyan trees, and he found his wife older and thin and starved looking, his children were gaunt, and the father was well-fed. They would go any place where they might be food. They were starving. All their remaining goods were easily carried on their heads and they left the old thatched hut for a new world and a new, strange destiny. The years have gone, slowly the old people and rapidly the young ones have learned of him. A neat cottage in the bazaar is their home, no idol marks disfigure it. The tall elder son comes home occasionally with his pretty, bright young Christian wife from the Girl's Orphanage, whom he learned to know well in the mission school. She keeps his cottage, in another town, sweet and neat, and they are evidently fond of each other. The younger daughter, who was still at

home when they left the old village, is a promising young school teacher. She is very good to look upon and intelligent, and one cannot but wonder at such blossoms from a heathen stock. The poorest and lowest, the most dwarfed and weak can be touched by the Gospel and elevated, the miraculous transforming power goes on in changed lives, widened-out looks, deepened hearts, and no essential part of this story is fiction.

Additions Reported Last Week.—Baptisms, 839; reclaimed, 80; from Methodists, 4; from Presbyterians, 1; from Baptists, 23; total, 967; dedications, 6; one preacher.—M. L. Buckley.

Bro. Stephen J. Corey of Rochester, N. Y., will assume the position of New York state evangelist on June 1st. Bro. Corey is one of our staunch young preachers, whose life and work are a testimony of the highest grade. The Empire State is fortunate in having him as their evangelist. New York is a great missionary field, both needy and responsive, and we look for a still larger success under the new regime. —Eli H. Long.

MEAL TIME CONSCIENCE.**What Do the Children Drink?**

There are times when mother or father feeds the youngsters something that they know children should not have. Perhaps it is some rich dessert, but more often it is tea or coffee. Some compromise by putting in so much hot water that there is not much tea or coffee left, but even that little is pretty certain to do harm. It leads to bigger doses. Then comes the coffee ills.

It is better to have some delicious, hot, food drink that you can take yourself and feed to your children, conscious that it will help and strengthen and never hurt them. A lady of Oneida, N. Y., says: "I used coffee many years in spite of the conviction that it injured my nervous system and produced my nervous headaches. While visiting a friend I was served with Postum, but it was not well made, still I determined to get a package and try it myself, and after following directions carefully the result was all that could be desired; a delicious, finely flavored, richly colored beverage. Since I quit coffee Postum has worked wonders for me."

"My husband, who always suffered from kidney trouble when drinking coffee, quite the coffee and took up Postum with me and since drinking Postum he has felt stronger and better, with no indications of kidney trouble."

"You may be sure I find it a great comfort to have a warm drink at meals that I can give my children with a clear conscience that it will help them and not hurt them as coffee or tea would." Name furnished by Postum Co., Battle Creek, Mich.

The Country.

We learn about God in the country.
About him and the blessings he gives.
There's happiness, too, in the country
If these beauties are found in our lives.
Jebird.

Our edition of the "Literature of All Nations" is limited. When our few copies are gone we will be unable to get more and if you should desire a set then, \$25.00 would hardly secure one. No such offer has ever been made by a reputable newspaper as the one we make to stimulate club-raising. Better act quick!

"Mabel, darling," he said at length, lifting his eye from the letter, "we shall call the baby Warfield Lurton Reed. Do you think that sounds aristocratic enough for your delicate little ears?"

"Yes, Arthur. I think that is just fine," she answered, implanting another kiss on the chubby little face of the important subject of their conversation. "But how did you discover it so quickly?"

"Oh, no; not such a commonplace name as that! I am so tired of those names. Every newsboy or errand boy you meet is a 'Joe' or a 'Tom.' Our baby must have an aristocratic name."

"But, dearest, what is there in a name after all? It is not the name that makes the man. Your humble servant here could never boast of any-



Children of the F. C. M. S. Missionaries in China.

At this point in their conversation the door opened and the humble maid-of-all work appeared with a letter ad-

And then he told her, and they both agreed it was the best thing to do.

It is now many years since the birth of young Warfield, and Mr. Reed's endeavors to locate his rich uncle have all been vain. No record of a millionaire passing through St. Louis at that time could be found. Mr. Reed is inclined to believe it was a practical joke on the part of his jolly young cousin, Gerald Vane. In any case the perspective uncle and his millions are still forthcoming.

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much as possible. News items are solicited and
should be sent in promptly.

NOTES AND PERSONALS

Children's Day is at hand. The
first Sunday in June is the time.

J. H. Wright, Woodbine, Ia., reports
one confession and one by letter since
last report.

H. C. Saum, Prairie Depot, Ohio,
reports \$50 for home missions, \$80 for
foreign missions.

Don't forget that Children's day
comes the FIRST SUNDAY IN JUNE!

P. A. Davey, missionary, Tokyo, Ja-
pan, reports 36 baptisms at the vari-
ous churches of the Disciples of Christ
during the past month.

S. D. Dutcher, Oklahoma City, is
having fine audiences. Six accessions
recently. He preached the baccalaur-
eate sermon for the High School May
24th.

A recent report from Blanchard, Ia.,
where Isaac Bussing is the efficient
pastor, should have read five "added
to the fellowship," and not "re-
claimed."

Last year 3,365 Sunday schools con-
tributed \$48,116. This year the schools
are asked for \$60,000. It is hoped that
at least \$4,000 schools will respond
this year.

G. P. Rutledge, Philadelphia, Pa.,
has just returned from Wilson, N. C.,
where he delivered the baccalaurate
sermon and address for Atlantic Christian
College.

On Children's Day the Sunday
schools make their one annual offering

for world-wide missions. As there is
but one offering in the year, it should
be a generous one.

All over the land the little folks are
looking forward with the most joyful
anticipation to June 7th, Children's
day. May their most sanguine ex-
pectations be fully realized.

E. S. Dean in reporting the meeting
held at Oberlin, Kan., by Evangelist
C. H. Hill and wife, commends their
work very highly. There were nine
confessions and nine by statement.

H. H. Moninger, Steubenville, Ohio,
reports two confessions. The church
has been presented with a lot 50x100
in the best part of La Belle View. A
Bible school chapel will be erected
soon.

If you are not making preparations
for the greatest day in the history of
your Sunday school get to work at
once! No more excellent opportunity
will be afforded you throughout the
entire year.

Joel Brown writes us that \$3,500
has been recently given Drake Univer-
sity, for which annuity is paid. If
others wish to help the school in this
way address Drake University, Des
Moines, Ia.

The receipts from the churches for
foreign missions for the week ending
May 21st amounted to \$1,399.52, or a
gain of \$101.99 as compared with the
same week one year ago. The
churches are doing nobly.

Sumner T. Martin, the efficient pas-
tor, Bellaire, Ohio, has received a sub-
stantial increase in salary. He is to
preach the baccalaurate sermon be-
fore the graduates of the State Nor-
mal, West Liberty, W. Va., June 7.

W. F. Shaw writes us that J. G.
Waggoner delivered a splendid address
on Christian education recently. At
Charleston, Ill., three additions by
letter, one from the Baptists the pre-
vious week. A. M. Bruner, state se-
cretary Y. M. C. A., spoke last Sunday.

J. P. Davis, Golden City, Mo., re-
ports the work encouraging. They
have procured Praise Hymnals and
Gospel Songs and had three additions.
Bro. Davis has been chosen to preach
the memorial sermon for the G. A. R.
and the I. O. O. F.

The new Children's Day exercise,
"Light and Life," is deservedly popu-
lar. Many words of praise are being
received from all quarters. The songs
are peculiarly adapted to the children
and they love them and delight in
practicing them.

The first Children's day offering has
been received. It comes from the
Sunday school at Bowling Green, Ky.
That school also has the honor of hav-
ing secured the first roll of honor cer-
tificate for the year, having surpassed
its apportionment.

J. P. Givens reports one addition at
Normal, Ill., each Sunday this month.

Crayton S. Brooks of Jefferson City,
Mo., is assisting J. N. Crutcher at
Compton Heights, St. Louis, Mo. Z.
T. Sweeney will dedicate their new
house June 7.

BOOK MONEY

Will do double duty in our

Second Hand Book Department

New list of special bargains just ready
Send for it and save money.

American Baptist Publication Society

Central Street 177 Wabash Avenue
Chicago, Ill.

When the Foreign Society was only
a year old, two Sunday schools sent
offerings to its treasury. In 1881 a
call was made upon the Sunday
schools everywhere to help establish
a mission on heathen soil. That year
198 schools sent \$750.

Did you ever see a child who op-
posed Children's day? No, and you
never will. It is always the superin-
tendent, or the parent, or the teacher,
or some other unenlightened "grown-
up." Why cannot we be content to
let the little ones lead us?

Winger, Ontario, Sunday school also
reports that they have taken their
Children's Day offering and surpassed
the apportionment. The Sunday
schools are certainly making a good
beginning. If their is kept up through
the campaign, the \$60,000 mark will
easily be reached.

The Second District (Ill.) held their
convention in Chicago this week. J.
Fred Jones, Bruce Brown, Col. D. H.
Darling, Marion Stevenson, Mrs. Mary
E. Herrick, Miss Anna M. Hale, Mrs.
Howard Crutcher, C. A. Young and J.
H. Smart delivered very helpful ad-
dresses.

The study of the Missionary Lesson
on Review Sunday seems to have deep-
ened the enthusiasm regarding Chil-
dren's Day. Every school in our
brotherhood should adopt this study
once a month. The leaflets are fur-
nished free of charge by addressing
F. M. Rains, box 884, Cincinnati, Ohio.

Many schools have not yet ordered
supplies for Children's Day. It is not

We call attention to the advertise-
ment of the Natural Body Brace Co.,
Salina, Kan., in another column. This
is a company of very high standing,
vouched for by the leading banks
throughout the country. Their home
banks say the company's methods of
doing business are all that a customer
could ask. They prove by the most
skilled physicians and thousands of
wearers that their brace is the best of
cures for ailments peculiar to women
and girls, and for abdominal weak-
ness, backache, lung troubles or gen-
eral weakness of either sex. It cures
after everything else has failed. Their
book of plain, common sense reason-
ing, which is fully illustrated, is sent
free in sealed envelope to all who ask
for it. They refund the purchase
price to anyone who is not pleased
with the brace after 30 days' trial.
We suggest that you write to them
for full information.

too late to do so at this time. If you cannot observe the first Sunday in June, some other Sunday will do. Do not let anything stand in the way or the observance of the day. Your little ones cannot afford to miss this blessed privilege.

The Euclid Avenue church, Cleveland, Ohio, where J. H. Goldner is the

THE NEWEST OF CLOCKS.

Magic of Electricity—Factory of "Keyless Clock" First Ever Established Here.

One hundred years has seen little advance in clockmaking; the sole progress has been the substitution of brass for wooden works.

A curious feature of this industry is that clockmaking people have never located works in New York. Another remarkable thing is that, while fortunes are being rapidly accumulated, and the chief employment seems to be a still hunt for opportunities for investment, such investors appear to have overlooked the inducements of this particular line. This may be because clockmakers have not sought publicity, by general advertising to consumers.

Seven or eight concerns, at most, manufacture ten million American clocks annually, the majority in Connecticut. It is very profitable—it is said never to have had a failure—so profitable that the thrifty citizen of the Nutmeg state is content quietly to take his greatly increased dividends on his original investment. And it would seem to be safe, for wherever a civilized person is, he wants a clock.

But change is the universal law. A clock factory turning out a decidedly unique product is established in the heart of Manhattan Island itself.

The company claims its product, "the Keyless Clock," to be the only practical self-winding clock ever made. Electrically wound, it uses a minimum quantity of the fluid to keep it wound, and, having an automatic connection with its battery, the layman requires no intimate acquaintance with its mechanism—no more than he usually possesses with that of the old-time clock—to care for and keep it going. Many attempts at similar clocks have failed of popularity because they had wire connections with the battery, requiring expert attention. A patented battery connection, used exclusively by this company, connects automatically with the "Keyless" mechanism.

The clocks are made in all styles of pendulum, ranging from one hundred and eighty beats to the minute to the "60 beat."

The company has perfected a marine movement with a balance wheel (like a watch), instead of pendulum. It will run three years, or more, without change of the battery cells, and without any attention. This will prove a boon to the mariner on long voyages.—New York Tribune, May 10th, 1903.

very efficient minister, has purchased a fine dissolving view stereopticon for the Sunday school, which they use for reviewing the lesson and to give the secretary's report. The Sunday school is showing the good results.

You cannot afford to miss Children's day, with all its joy, and gladness, and brightness, and happiness. Do not deprive your little ones of the privilege of doing their part in carrying out the last command of our risen and reigning Lord. It means as much to them as to you. In the years to come it may mean immeasurably more.

E. W. Brickert, Houston, Tex., can hold two or three meetings during the next three or four months. He has been at Houston for the past eighteen months. He has averaged twenty accessions per month for the past thirty months. He has also raised about \$3,000 on old debts. Write him for meetings.

Because a school is small it does not follow that it ought not to have some part in the work of carrying the gospel to all the ends of the earth. The Lord needs the gifts of all. He needs the smallest as well as the largest. The least we do for him, if it is in the proportion to our ability, will be accepted by him.

Last week the Foreign Society received a gift of \$1,000 on the annuity plan from one of our preachers who has spent many years in the gospel ministry. F. M. Rains, corresponding secretary, Cincinnati, will give full information upon request. A brother who gave \$2,000 in this way says: "It is the most satisfactory investment I have ever made."

No pains should be spared to make Children's Day the brightest day in the year. The Sunday school room should be decorated with flowers and flags. The house should be full. Friends and parents should be invited. The whole community should be made to understand that Children's Day is the supreme event in the Sunday school for the year.

The Sunday school at St. Joseph, Mo., led all the schools last year. Its offering amounted to \$500. The second largest amount came from Allegheny, Pa., and was \$460. It may be that other schools that gave smaller amounts gave just as much in proportion as these. The Lord knows what was done and he rewarded the donors according to the measure of their sacrifice.

Every school in the land should make it a point to make an offering on Children's day. It is a mistake not to do so. This breaks up the monotony of the work of the year. It brings the school into touch with the work that the Lord is doing in the regions beyond. It widens the sympathies of the children. It leads them to think of something beyond their own little and local affairs. It makes them feel that they are part of the force that the Lord is using for the redemption of humanity.

A REMARKABLE S. S. HYMN-BOOK.

The Grace Methodist Episcopal Sunday school of Wilmington, Delaware, recently appointed a committee of five persons to select a new hymn-book. The committee decided among themselves that each one would examine a number of books, and at the end of two weeks' time a report was to be made, stating which book had been selected by each member. Strange to say, when they met, each one had selected a book entitled "Uplifted Voices," and each had acted independently of the others. It is needless to say that this book was adopted by the school, and 400 copies purchased.

Over 125,000 copies actually sold. Schools may have this book delivered immediately and pay for them any time before December 31, 1903. This unusual offer is made to enable any school to have new music during the summer, thereby creating new interest and greater attendance.

An examination copy of this remarkable book will be sent on receipt of 30 cents, money to be refunded if the book is returned within one week. \$25 per \$100. Free specimen pages can be obtained by addressing the publishers, Geibel & Lehman, 1022 Arch street, Philadelphia, Pa.

Let it not be forgotten that the offering is the main thing on Children's Day. No matter how many flowers and flags are used, no matter how bright the addresses, and how fine the exercise, if the gifts are not worthy of the occasion and the givers, Children's Day will be a poor thing. The missionary boxes should be filled in advance. The birthday boxes should be full also. This should be added to the regular contributions of the day. When the children do their part they will have great reason for rejoicing.

Never lose sight of the fact that we to-day have in our hands the making of the church of the future. She will be just what we permit her to be. If we cramp her generous impulses in her infancy, if we narrow her sympathies and bring her up in selfishness instead of in the broad sunshine of disinterestedness, we maim her for life. We effectually put an end once and for all to her prospects of a useful career. Remember what the Master said about him who should put a stumbling block or an occasion to fall in the way of one of the least of these.

Boys and girls, whether they contemplate taking up literature as a study or not, should make themselves acquainted with the great authors of the past and present. Nowhere but in "Literature of All Nations" can one get the grasp of this subject here found. Any enterprising youth or maiden can easily get up a club of ten subscriptions to the Christian Century at the special reduced price of \$1 per year and thereby get the ten volumes comprising this grand library of the best there is in literature.

CHICAGO DEPARTMENT

We regret to learn of the loss sustained by Prof. H. N. Herrick, one of the elders of the North Side church, in a fire last week.

Memorial services will be held at the Monroe Street church next Sunday evening. The committee will secure some well-known speaker in the city to deliver the address.

There were two additions, one by confession and one by statement at Douglas Park last Sunday. This heroic people are to be congratulated on the good work they are doing.

Hon. Z. T. Sweeney addressed the Central Y. M. C. A. in this city last Sunday afternoon. Bro. Sweeney is a very popular speaker and attracts large audiences wherever he speaks.

There were four accessions at Jackson boulevard last Sunday, one by confession. Thirteen new scholars enrolled in the Sunday school. We are glad to report an improvement in the health of Bro. Darsie's little one.

In the absence of Geo. T. Hall, who is holding a short meeting at Hot Springs, Ark., Evangelist J. V. Updike will preach at the Bush Temple the next two Sunday mornings. Bro. Updike will preach at Garfield boulevard next Sunday evening.

Englewood.—Our pastor's morning sermon, "Be Ye All of One Mind," had a noteworthy exemplification a few hours later, at a 3 o'clock meeting of the congregation, to consider the purchase of a new church building lot. There was but one united affirmative voice on the subject. On the 58x150 foot lot, southwest corner Stewart avenue and 67th street (three or four squares from our present location), one of the most desirable in all Englewood, will, it is fully expected, be erected the first story of our new church, and that "before the snow flies." The thoroughly worn-out condition of our old building—which, under God, has grandly served us—renders a new structure imperative. It is a master stroke of Bro. Kindred that has shown this early consummation of our plans to be a possibility. Happy preacher! Happy people! . . . Our chorus choir of some twenty voices, under the devoted leadership of Choirster Charles McCune, will repeat by request on next Sunday evening Stainer's "Crucifixion," which they gave a year ago last Easter. This will mark the close of the choir's season until next fall. . . . The last of the series of free admission entertainments given under the auspices of the Young Men's Bible Class—for the building fund—will be the concert arranged by Sister Daisy Clemmons, to occur Thursday evening, June 4th. At the previous entertainment of the series,



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The latest and best hymnal for the SUNDAY-SCHOOL, YOUNG PEOPLE'S MEETING and all EVANGELISTIC SERVICES. Nearly three hundred hymns. ALL the GOOD OLD ONES and SIXTY ENTIRELY NEW high-class ones that do not appear in any other book. Ten pages of Responsive Readings. Elegantly bound in vellum, de luxe cloth, \$25.00 per hundred. A sample copy mailed to chairman of music committee.

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WINONA LAKE,
INDIANA

May 15th, an overflowing audience, with late-comers turned away, rewarded the splendid effort of Sister Gertrude Hammond in her orchestral concert. The collection amounted to \$40.—W. P. A.

FUTURE OF THE METROPOLITAN CHURCH, CHICAGO.

The Metropolitan Church of Christ, of which Charles Reign Scoville is pastor, has met with a serious misfortune in the destruction by fire (on the 15th inst.) of the large auditorium of the People's theater, which the church has occupied under lease since its organization a year and a half ago, and which it expected to use until the new house of worship, which the church has undertaken to build, should be ready for occupancy.

While the church property lost in the fire is small, the loss of the facilities afforded by the People's theater for assembling the large Bible school and great audiences to hear the gospel preached by Bro. Scoville is appalling, as there is not another suitable hall or building available for a rallying point for this institutional work. Therefore the loss is a calamity, and the success of this most important undertaking depends on getting the proposed church building ready for occupancy at the earliest possible day. A large tent can and probably will be raised at once, but at best there is but a short season during which a tent can be used in Chicago, and therefore it is imperative that work on the building be pushed, and to attain the desired results we ask for outside assistance.

Chicago, the metropolis of the Mississippi valley, and the great West, and fast becoming the metropolis of the United States and the western hemisphere, is probably the most difficult city in the country in which to acquire church property, but surely the vast importance of the work, as well as the great commission of our blessed Master himself, should lead us in every possible way to promote the success of his cause in this strategic field.

The Metropolitan church offer an ex-

ceptional opportunity to do something that will count for God and humanity in this great city. It is located in one of the best American wards in the city, and has Charles Reign Scoville for its pastor, and many thousands who read this will fully understand what that means. It has De Los Smith, who is also widely and favorably known, for musical director. It has baptized or received into its membership by letter at its regular services since its organization over 300 souls. It has paid its current expenses (including \$31 per week rent), contributed liberally to missions, accumulated a building fund and started the institutional work. Now its immediate future is in jeopardy unless assistance comes speedily. There ought to be an exceedingly large number of brethren and friends to contribute cheerfully and quickly to the success of this important undertaking. Ten thousand brethren at one dollar each, or one thousand brethren at ten dollars each, added to the combined efforts of every member of the Metropolitan church, would alleviate the immediate calamity and place the church where it will be able to work out its great undertaking. The great Chicago Avenue (Moody's) church was thus assisted, and why should we expect less from our brethren and friends? Our pastor, Charles Reign Scoville, No. 1 Campbell Park, Chicago, or the undersigned, will gladly receipt for contributions, or will give any further information desired, but please act to-day.

On behalf of the official board of the Metropolitan Church of Christ.

Chase F. Dawson, Chairman.
795 Congress street, Chicago, Ill.

Those who pray with power seek to meet with God alone, that they may pour out all their hearts before him.

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Know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used so agreeably for cooking, in coffee, tea and chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

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decide on the new hymn book for your Sunday School until you have seen either **YOUNG PEOPLE'S SONGS OF PRAISE** or **GEMS OF SONG**. Both new, and 25 cents each. Returnable copies for examination mailed free. **THE BIGLOW & MAIN CO., New York & Chicago.**

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Though worn on the feet, the Drafts cure Rheumatism in every part of the body. They bring instant relief and comfort—having a gentle counter-irritant and stimulating effect which takes immediate effect on the blood and nervous system. Don't let Rheumatism take possession of your bones and make life less desirable than death. Act now. Write to-day to the **MAGIC FOOT DRAFT COMPANY, RZ 28, Oliver Bldg., Jackson, Mich.,** and be well. When satisfied with relief received, send us One Dollar—until then keep your money.

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CONSUMPTION

Correspondence

Dr. Susie C. Rijnhart stirred the hearts of a large congregation assembled in the new church last Friday evening by her message on Tibet. We are better by her having come this way. Her late missionary volume, published by Fleming-Revell Co., will be read by many of our people here. Three more were added at yesterday's services, one by primary obedience.—**B. S. Ferrall, Watseka, Ill.**

Four additions since last report, one by letter, one by confession and baptism, two from the Baptist, and one of these a Baptist preacher who had been preaching for the Baptists for seven years. I desire to introduce Bro. S. K. White to the Christians only. He is a most excellent man, capable and willing to do great good in the kingdom of God. Churches in Colorado desiring a good preacher and pastor and a hard worker should write to him at Fountain, Col. Church here more than doubled apportionments for foreign and home missions. At close of my first year here was unanimously called to remain indefinitely.—**A. N. Glover, Colorado City, Col.**

On Tuesday, May 19, a few members of the Boston church assembled in the afternoon at the residence of Pastor Mohorter to meet Bro. Forest and wife, who, with their little son Clark, arrived in this port from India on Monday, the 18th. They were well and glad to be on native soil, after a voyage from Calcutta of fifty days. The reception was quite informal, but very cordial and Christian. At 7 p. m. of the same day they left for Baltimore and thence to Mt. Sterling, Ky., the homes respectively of Mr. and Mrs. Forest.

In two more days we will go to Bridgeport, Conn., to begin a meeting. Bridgeport is a place of some 80,000 people. We have a small church worshipping in a hall. **J. H. Hardin, Roxbury, Mass.**

CHRISTIAN UNIVERSITY.

Programme for Commencement Week, May 29 to June 4, 1903: Elocutionary contest, Thursday evening, May 28; Zetolophian annual supper, Friday evening, May 29; concert of conservatory of music, Saturday evening, May 30; baccalaureate sermon, by Dr. D. R. Dungan, Sunday morning, May 31; annual exercises of Adelphi-an society, Sunday evening, May 31; B. H. Smith oratorical contest, Monday evening, June 1; annual reception of Y. M. C. A. at residence of E. N. Cason, College street, between Eighth and Ninth, Tuesday evening, June 2; oratorical and declamatory contest, Wednesday evening, June 3; annual meeting of the alumni Wednesday, 3



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Member or members of the Christian Church to locate in the gen'l merchandise or especially in Men's Clothing and Furnishing Goods in a growing city of 600 to 700 population, in one of the most fertile and prosperous sections of South Western Iowa. Fine store room almost new, under Opera House, 80x35 ft. or double with arched center. For further information address,

Look Box 224, Blanchard, Iowa.

p. m., June 3; commencement exercises, address by Hon. O. W. Stewart of Chicago, Ill., Thursday morning, June 4; entertainment of College Aid society, Thursday evening, June 4.

You are cordially invited to be present. Carl Johann, Pres.

Dedication at Shreve, Ohio.—The church at Shreve, Ohio, has just completed and dedicated a new and beautiful house of worship costing \$11,000. The house is the gem of the town. It seats 700 people, and is a great credit to the church and community. The writer dedicated it on Lord's day, May 17. More people were in attendance than could get in the house. There was an indebtedness of \$4,500 to provide for. We raised \$3,000 at the morning service, \$600 in the afternoon and \$1,000 at the night service—\$4,600 in all. Bro. L. W. Spayd is pastor of the church at Shreve. He has done a great work there. This is the third house of worship built by the church at Shreve. It has done and is doing splendid work for Christ.—L. L. Carpenter, Wabash, Ind.

Entered into Life.—Miss Gracie Ellen Hitz, youngest daughter of Mr. and Mrs. Frank Hitz, departed this life May 11th at the age of 14. She was a good, gentle and lovable child, a faithful Sunday school and Christian Endeavorer. The funeral sermon was preached by Bro. J. M. Francis.

Monument for Hale Johnson.—All friends of the Prohibition cause who respect the life, character and memory of Hale Johnson are requested to send contributions for a monument to mark the grave at Newton, Ill. Remittances should be sent to Oliver W. Stewart, 1518 Manhattan building, Chicago, Ill. Mr. Stewart is treasurer of the Hale Johnson monument committee. The committee is anxious to have this

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The Beginner's Course.

Fifty-two Bible lessons, outlined by a committee appointed by the International Sunday School Association and prepared by an experienced Kindergarten and Primary Teacher, for the use of scholars under six who do not read. They may be used in any year, and may be begun at any time, but since the lessons are planned so as to lead up to Christmas, Easter, Children's Day, etc., we recommend their use in the order indicated in the card which accompanies them. The course is commended to Primary Classes wherever the International Lessons are considered uninteresting or unsuitable for little children.

The course comprises the following:

Beginner's Course. Bound Volume for Teachers' or Parents' Use, containing fifty-two lessons with pictures, stories, etc. 35c. postpaid. \$30.00 100 copies by express, not prepaid. The same in quarterly parts, paper, 13 lessons each, 6c each postpaid, \$5 per 100 by express, not prepaid.

Beginner's Course Picture Cards. For distribution to scholars at the conclusion of each lesson. They have the Lesson picture, Golden Text and easy questions from the larger book, and are performed for binding into a book, and have envelopes for their preservation. Each series has thirteen cards. 6c per series, post paid. \$5.00 per 100 by express, not prepaid.

THE PILGRIM PRESS, 175 Wabash Ave., CHICAGO

monument completed ready to be unveiled on August 21, the anniversary of Mr. Johnson's birth. The contract has been let and the monument as completed will cost a thousand dollars or possibly a little more. The money with which to pay for this should be in the hands of the committee within the next thirty days.

Texas Christian University Commencement Program.

The program for commencement of Texas Christian University is as follows: Baccalaureate sermon at Central Christian church, Sunday, May 31. Monday night, June 1, Granville Jones contest. Tuesday night, June 2, music and oratory department recital. Wednesday, June 3, joint program of the Literary Society. Thursday, June 4, commencement exercises, 9:30 a. m., in College chapel. Alumni exercises in the afternoon. A cordial invitation is extended to the friends of the institution.—E. V. Zollars, president.

IF TIRED, RESTLESS, NERVOUS, Take Horsford's Acid Phosphate. It quiets and strengthens the nerves and brain, restores the appetite and induces refreshing sleep. Strengthens permanently.

Nebraska Secretary's Letter.

O. A. Adams has accepted a call to the work at Valparaiso. W. Young reports two added by letter and one confession at Edgar on the 3d. This makes 51 since last November. One added by statement at Broken Bow on the 3d. One added at Ansley's first Lord's day in May. Two confessions at Cordova, where Mrs. Sias ministers, same date. Six additions at Pawnee. Three by letter, two from evangelicals, and one confession. H. J. Kennedy has begun his fourth year's work with this church. . . . Fairbury is on the eve of extensive repairs on its church building. H. C. Holmes is the preacher in charge. . . . The secretary visited South Omaha on the 10th, assisting Bro. Leander Lane in raising missionary funds for city missions, state work, general home work and other missionary enterprises. One hundred and eight dollars were pledged. This church is pushing toward a new house of worship, which they sadly need. . . . In the evening, a rainy one, I preached to a fair audience at the North Side church in Omaha. J. H. Bicknell, the pastor, is now located in his home at 2023 Locust street. . . . City Missionary Fred Grimes is on the ground

J. V. UPDIKE, at Bush Temple of Music.

N. Clark St. and
Chicago Ave.



THEMES:

Sunday Morning, May 31st

"Expansion."

Sunday Morning, June 7th

"Home or Hell."

Dr. Hall, who is holding a two weeks' meeting for the church at Hot Springs, Ark., in accordance with a promise made them months ago, takes much pleasure in announcing that his old friend and co-laborer,

Evangelist J. V. UPDIKE, of Ohio,

has agreed to occupy the Bush Temple pulpit during the pastor's absence.

Dr. Updike is the most famous and best-loved of living evangelists in the Christian Church. Although but 53 years old, he has a record of 30,000 conversions during a wonderfully successful ministry of 35 years (he began preaching at 18.) Without professing scholarship or eloquence, he preached the word of God with a clearness, earnestness, and power seldom equaled by the great preachers of history. His plain, pointed, pungent sayings make his hearers cry and laugh alternately, and send them home to be better men and women. This will be his first appearance in Chicago. *Don't miss him.*

Christians from other parts of the city are invited to attend. Transfer to N. Clark St. cable or Chicago Ave. electric cars. **Services begin at 11:00 o'clock sharp.** Organ prelude at 10:50.



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Indorsed by Member of British
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O. K. BUCKHOUT.

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Consumptives need not worry about their future any more, as the long-looked-for cure for consumption has at last been found, and a cure is now just as sure as in ordinary disease. To satisfy yourself of this you have only to write for free trial treatment to the Kalamazoo Tuberculosis Remedy Co. (Ltd.) 372 Main st., Kalamazoo, Mich., of which the chairman is Mr. O. K. Buckhout, a noted member of the British Tuberculosis Congress and also of the National Association for the Prevention of Consumption, composed of world-famous men who have made consumption—the cure and prevention—a life study. This cure is something entirely new, and is called "Antidotum Tuberculose," or the Copper Cure, and is the only discovery we know of that absolutely kills all tuberculosis germs which cause consumption, as unless this is done, the disease cannot be cured. As the name of the remedy tells, its chief ingredient is copper, which metal has at last been found to be the deadly enemy of the consumption germ. "Antidotum Tuberculose" is the original copper cure.

You can tell if you have consumption by the coughing and hawking, by continually spitting, especially in the morning, when you throw yellow and black matter, by bleeding from the lungs, night sweats, flat chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, etc. Find out how the Copper Cure kills the germs, then builds up the lungs, strengthens the heart, puts flesh on the body and muscles on the bones until

the consumption is all gone and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley, of Dingley Tariff Bill fame, who went West and South for relief and didn't get it, and came back with death staring him in the face, and was benefited by "Antidotum Tuberculose" after all else had failed.

So don't give up hope, and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. If you have consumption or fear you are predisposed to it write tonight to the Kalamazoo Tuberculosis Remedy Co., (Ltd.), 372 Main st., Kalamazoo, Mich., for the FREE Trial Treatment, and the plain and comprehensive literature which they will gladly send you, all charges prepaid. Remember the trial treatment is absolutely FREE.

and at work in a district lying between the two cities, taking a census of the homes for the purpose of finding the best location to begin a work. . . . This is a good time to remember the pledges made to the state work at the convention last year. Just now the receipts are small and the treasury is in very reduced circumstances. We are approaching the end of the financial year, June 30th, and we must not close the report with a deficit. This will be a backward step. Let us rally to this work just now.

The district convention of No. 2, held at Elmwood, was very well attended. The board is headed by L. C. Oberlies, and has only one preacher in it, and he is first a professor at Cotner. Geo. M. Porter of Plattsburgh is the corresponding secretary. Let us see if the business men can do more than the usual preachers' board. . . . District No. 9 is still determined to have a convention. It will be held at Broken Bow. No. 5 meets at Belvidere, June 17-19, and No. 6 at Exeter June 16-19. . . . Exeter will hold a meeting in June. E. J. Sias the preacher.—W. A. Baldwin.

Kentucky Letter.

The meeting at Cynthiana, in which the pastor, J. J. Haley, was assisted by President B. A. Jenkins of Lexington, closed with 51 additions—44 by confession and baptism. . . . President J. W. McGarvey of the College of the Bible, Lexington, will deliver the baccalaureat address at Madison Institute, Richmond on the 24th inst. This institution is closing a very prosperous session under the able management of Prof. J. W. McGarvey, Jr. . . . President A. McLean of the Foreign Society has just delivered a series of very instructive lectures in Lexington. . . . The State Christian Endeavor Convention was held in Mayfield and was quite largely attended. F. M. Tinder of Carlisle has been the state president for several years. . . . The commencement exercises of the Kentucky Female Orphan School, Midway, will be held on Tuesday, the 26th. Thirteen young ladies will receive diplomas this year. . . . The corner-stone of Campbell-Hagerman College, Lexington, was laid last week with impressive ceremonies. President Hagerman is meeting with

much encouragement. The prospects are good for a splendid attendance at the opening next September. . . .

E. L. Powell of Louisville is in a meeting with E. W. Elliott at Eminence, with fine prospects. Fifteen added at last report. . . . R. M. Giddens of Tennessee has accepted the call recently extended him by the church at Mayslick, but we understand will not be able to begin work there for some little time. . . . Editor J. T. Brown of the Christian Companion is on the program for an address in the State Convention to be held in Baton Rouge, La., next month. . . . H. J. Derthick of Borea recently closed a 12 days' meeting at Hazel Green, which resulted in 57 additions. . . . I. J. Spencer of the Central church, Lexington, will preach the baccalaureat sermon before the graduating classes of Kentucky University on June 7th. . . . P. Y. Pendleton of Cincinnati will deliver the baccalaureat address for Hamilton College, Lexington, on the 24th inst. . . . Geo. A. Miller of Covington has been preaching a series of sermons on the Old Testament. Thus far he has preached twenty-three. . . . B. W. Bass of Lexington has accepted a call to the Somerset church, Montgomery county, where he has already begun work under favorable circumstances. . . . One of the most helpful magazines which reaches our desk is the Twentieth Century Pastor, edited by William Downey, 2361 E. Dauphin street, Philadelphia. It is a homiletic monthly and contains much valuable matter for preachers. The May number contains a splendid discussion of "The Apostolic Commission" by the editor. Send for sample copy. . . . E. L. Powell of Louisville will deliver the commencement address at Jessamine Institute, Nicholasville, on May 28th.—Geo. W. Kemper, Midway, Ky.

College of the Bible students to the number of eighteen or twenty have placed themselves at the command of R. B. Neal for gospel work during the summer in the mountains of Kentucky. He is planning to make it interesting for them. He thinks and says "that K. U. ought to require six months in 'Brush College' before giving a diploma to any young preachers."

Missouri Notes.

Ho, for Joplin! All aboard. The railroad rates have been fixed. The Missouri Pacific, Frisco, M. K. & T., Burlington, Wabash, Santa Fe, Rock Island and K. C. Southern have all or-

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dered the rate of one fare for the round trip plus 50 cents. You buy a round-trip ticket at any point in Missouri, on any of these lines, to Joplin and return, for which you will pay one fare and fifty cents addition. This is a good rate and ought to bring a great delegation to Joplin. We hope to be able to definitely announce the C. & A. making the same rate soon. Read carefully the program, then one-two-three-go-everybody to Joplin. . . . The church at Joplin wants everybody to come. They have a great city—the fourth in the state. They have a great congregation, a great house of worship, the hearts and homes of the people are great and ready to expand even more. Go, see the town that Jack built, and go see the church that faith built, and you will be delighted with it all. . . . The word of yet another resignation comes to hand. S. J. White has resigned at Cameron. He has been with the church eight years and they have been years of the very largest success. It is with the deepest regret on the part of the church that Bro. White has taken this step. He is anxious to rest for a month or two, but we hope he will be called by a Missouri church immediately. . . . It is rumored that W. A. Flite of Palmyra has been called to the church at Maryville. We hope it is true for it would be a wise selection. . . . "Unverified advices" are to the effect that Baxter Waters has been called to succeed S. B. Moore at the Central church, Moberly. He is a splendid young man. . . . Bro. W. S. Rutherford of Huntsville is lying at the point of death. Nearly ninety years of life have come and gone with him and over sixty of them have been spent in the service of the King. He was one of the pioneers of our movement in Missouri. A friend to the cause, he held the church and ministry in the highest esteem. His death makes a gap in the ranks of the aged ones, already so few. . . . Word comes of the Mission rallies here and there in the state—Richmond, Lexington, Plattsburg, Marshall, First church, Kansas City, Shelbyville. In nearly all cases the word is of victory for the cause of our Lord. This is happy news to us. The funds in the treasury have become so low that either these rallies had to come and fill up the aching void or else we had to call a halt in our work. This we can never afford. It would be our shame and discredit before the world. . . . Let other churches take up the work. Every church in the state should send some-

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thing. There may be a few that have a reasonable excuse, but they are so few that they do not count. If a church really wants to do so the offering will come. . . . Iberia dedicates Lord's day, May 24; De Kalb, May 31. Thus the good work goes on. J. I. Orrison of Tipton has organized a congregation at Fortuna in Morgan county, and it starts off well. . . . Freeman congregation, just organized, is building its house of worship. . . . Never before were the opportunities so great, the harvest so white as now. God is inviting us to thrust in the sickle. The laborers are few. Oh, how the heart aches for the means to employ them and push on this glorious work. 311 Century building, Kansas City, Mo. T. A. Abbott.

Third District (Illinois) Convention.

The annual convention of the Third District of Illinois Christian Missionary association was held at Quincy Tuesday, Wednesday and Thursday, May 19-21. The attendance was good, and no more interesting or profitable convention has ever been held in the district. George B. Van Arsdall of Peoria presided, to the satisfaction of the convention. He has the faculty of keeping things moving, and always courteous, making him an ideal presiding officer. . . . The sessions of the first day of the convention were given over to C. W. B. M. workers, with Mrs. Mary Pickens-Buckner of Macomb in charge. The addresses of this convention deserve more than passing notice. They were carefully prepared and full of thoughtful suggestion. They were of that tone and character that might be expected at our state and national conventions. They were the products of research, meditation and communion with God. We should like to give a synopsis of these several addresses, but for want

of space we make special mention of but two. The address of President Van Arsdall, delivered Wednesday morning, embodied the utterances of a man of consecration, reason and culture. He spoke as one with a vision from above; as a messenger with a heavenly message. So well was it received that by unanimous vote of the convention the address was ordered printed in our church papers. The convention closed Thursday night with a scholarly and eloquent address by Judge C. J. Scofield of Carthage on "The Adaptability and Limitations of Revelation." It was the production of an intellectual genius and a man who has pillowed his head on the bosom of the Master. . . . So eminently satisfactory has been the work of the district officers serving the past year that all were re-elected, viz.: Geo. B. Van Arsdall, Peoria, president; A. C. Roach, Kewanee, vice president; S. H. Zendt, Canton, secretary; Geo. W. Buckner, Macomb, and Rev. Ferguson, Cuba, advisory board. Charles A. James of Quincy was elected superintendent of the C. E. work. The district officers are planning for an aggressive campaign in the district. The convention voted to place an evangelist in the field, and this will be done at once. The outlook for the Third district was never more encouraging, and we are expecting great things for the future. . . . The Quincy brethren feel that this convention has given them a spiritual uplift. The good things of this convention, and not the least among them being this intermingling with Godly men and women, have been a glorious inspiration to us, and under the leadership of our beloved and consecrated pastor, Bro. W. W. Burks, we shall be able to do greater things for the Master's cause. Charles A. James (Official reporter for the convention).

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Under Leaden Skies.

On the 7th of this month President B. A. Jenkins came to Macon for a series of lectures on the life of Paul, and remained over the following Lord's day. It was raining when he came and raining when he went away. On Monday, the 10th, Dr. S. B. Moore of the First church, Atlanta, came to follow the work of President Jenkins, and began a meeting. It was raining when he came and by Thursday, the 13th, we were in despair and called the meeting off, and the rain poured down gleefully. The following morn-

ing Bro. Moore went home and the sun came out and has been shining out of clear skies since.

Thus ended our special efforts after nine days of such gloom as the sunny south land seldom sees. But these men did us much good by their coming. Our own forces were inspired and invigorated by the splendid sermons and lectures to which they listened, and many not of our fellowship were attracted to the church by the feast of good things we had spread.

There were no additions to the membership, but tone and dignity were

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given to the work, and our services yesterday were at high water mark, and we go hopefully on. We hope to secure President Jenkins for the state convention meeting with the Macon church this fall. In the near future we will resume our interrupted meeting, and hope to go on to large success.

J. P. Rowilson.

May 18, 1903.

Some Ohio Notes.—On Lord's day, May 17, I attended the dedication of the new house of worship at Shreve, Wayne county, Ohio. This is one of the old congregations in this section of Ohio. The new house just dedicated is the third one owned by the congregation at Shreve. The brethren at Shreve had been fortunate in securing

the services of that prince of dedicators, Bro. L. L. Carpenter of Wabash, Ind., to preach the opening sermon raise their money and dedicate their home. This was his 583d dedication. At these dedications he has raised about \$1,500,000, so that he understands the work and is a success in this work. Bro. Carpenter's wife is a cousin to the writer of these lines, and as he was accompanied by his wife, we took both of them in charge and conveyed them to our home near Blackleyville, Wayne county, to visit among relatives for a few days. . . . On Monday and Tuesday nights he preached to greatly

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delighted audiences at Blackleyville. On Wednesday evening he delivered his lecture on "Our Boys," and the day following left for his Indiana home. Bro. Carpenter's wife, Mary Eve Funk, was born within a few feet of where I am sitting while writing these notes. She has been to him a helpmeet and companion, staying at home and managing the family while her husband was away from home preaching the Gospel to the people. They have raised six children, four boys and two girls. They have all grown to manhood and womanhood. All are honored citizens and good members of the Christian church. I have left my home at Boone Grove, Ind., and came here to take care of my aged mother, now in her 93d year and a typical Disciple of the early days of the reformation. . . . We hope to be able to do something for the church in this place. The Century comes to our home every week and is a most welcome visitor. Laban Funk, Blackleyville, Ohio.

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